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22

SPECIAL EDITION

Sin and Sunshine

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Eden's 22nd COVER GIRL

by Pete and June Loeber

We liked Donna and her husband from the first time we met, at Tropical Gardens Health Club (near their home town, Miami). They haven't been nudists very long, and in fact, both have a long way to go before they get that well-tanned look good nudists should sport—but with their enthusiasm this shouldn't take long!

Pete and I mentioned that we were planning on attending the All-Florida Day at Como, and when we asked if they might care to accompany us they eagerly accepted—as this would be their first opportunity to visit an out-of-town club. Needless to say, Como (the largest club in Florida), lived up to their expectations.

We arrived in time Saturday for breakfast (the color picture at left is taken in Como's famous dining room), and found time for visiting during the morning. Donna, who has done some professional modeling—as well as having been in several of the current nudist movies—experienced her first sauna bath at a friend's house, and followed it up with the traditional dip in an icy pool. In the afternoon we had time for some good volleyball, and here I am proud to report that both Donna and her husband are already expert!

Sunday was filled with excitement, with visitors from all over Florida competing in the various events; and Donna, who enjoyed "every minute" of their trip, is already making plans for a return.



PHOTO BY ANDRE DE DIENES

Eden® QUARTERLY







CONTENTS — FALL ISSUE

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EDEN QUARTERLY is an educational, sociological-science publication produced and distributed for the purpose of advancing the nudist conviction for the benefit of mankind by acquainting potential nudists with the principles and advantages of the nudist way of life and by apprising the reading public of nudism's place in contemporary cultural and sociological patterns.

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Daniel D. Teoli Jr.
Archival Collection



PHOTO BY ANDRE DE DIENES

PRELUDE

The best thing about "sin" is the peculiar connotations to which we may be subjectively liable. If Sin were a matter of blacks and whites (Go Selma!) we are sure it would be much less diverse, and certainly less fashionable. As an instance, if the wearing of perfume was universally definable as "sinful," would our [presumably] better people furnish Lanvin the wherewithal to run those blackcatty ads in our [presumably] better magazines?

Probably, and herein lies a story.

As you will shortly discover, mankind has plagued himself with the concept of Sin for some time. As a testimonial in its behalf, Sin has generally confounded its chroniclers in that despite unremitting, oneminded zeal on the part of its antagonists* it seems more rampant with each age. (Admittedly, the Viennese Witch *Doktor* and his cross-country compadre, von Sacher-What'shisname, *did* make a dent in things. After all, the Clinical Look can ruin everything: witness the low birth rate among gynecologists.**)

Actually, Sigmund makes amends of a sort by exposing all this Subconscious jazz. Now every old maid who thrills over the Washington Monument can at least pass on to her Great Reward without missing *something* of a titillation. To us hardcore Sinners, however, there is something definitely lacking in the vicarious approach. Maybe this is why we become social or at-home nudists, rather than contenting ourselves with looking at Dirty Picture Books. On the other hand, maybe there is something lacking in the concept of Sin itself—at least in the idea that the human body is (by sinful definition) a "lack of conformity to, or a transgression," "wickedness," "wrong," "an offense against a standard" or a "disregard of the Divine Law."

In any event, here is a whole issue devoted to good ol' Sin—defined for one by the Reverend Harry Dretheus in his thought-provoking and very readable "Nudity and the Doctrine of Original Sin," as "anything which is fun." Should you like your sin in a humorous vein, we suggest you turn to Jim Moran's "A Success Story"; or if you prefer to first find out what it is all about, start at the beginning: "The Unnatural History of Sin," by Robert L. Schwarz.

Finally, should the whole thing become too much for you (be grateful you were spared Pascal, and Augustine's more morbid self-castigations), take a breather with Don and Elaine and go for a swim in our country's only public nude bathing beach—an **EDEN** exclusive.

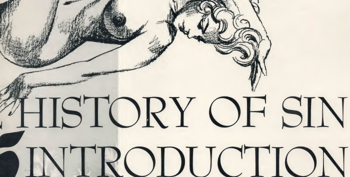


*Carrie Nation et al.

**They can afford more too, what with Professional Courtesy &c.


THE UNNATURAL
PART I:

by Robert L. Schwarz



HISTORY OF SIN
INTRODUCTION

"It seems that sin is geographical. From this conclusion it is only a small step to the further conclusion that the notion of 'sin' is illusory."
Bertrand Russell, Sceptical Essays, **p. 16**



THERE has long been a concerted effort in nudism to come to terms with that which in human nature tends to make man deny the naturalness of his physical being. This is tantamount to the search for the cause of loss of innocence. Within the pages of nudist magazines and books there has been considerable discussion of shame and of censorship. It has been pointed out again and again that shame toward the human body has no basis in reason and that, therefore, censorship of presentations or representations of the naked body is unjustified. All this is to the good, and with it every rational person must agree. However, it would seem that bedrock has yet to be struck in the discussion of the matter. Shame and censorship arise from a deeper fundament of human thought; and that fundament is the concept of sin.

Shame and censorship are predicated upon the concept of sin. "When a man realizes that he has somehow fallen short of what he believes himself capable and thus has lowered himself in his own esteem and that of his fellows, he feels embarrassment and shame."[1] In order that shame be induced, then, there must exist an ideal or a system of laws that may be liable to violation. When religious implications are attributed to the ideal or to the moral code, violation of it becomes a *sin*. The act of sinning presupposes something that may be transgressed. We unconsciously take account of this when we use the expression, "to sin against." Sinning must

1. Arnold, Magda B., **Emotion and Personality**, New York, Columbia University Press, 1960, vol. II, p. 299.



Ed Lea— Sequoians

"There have always been those who refused to yield to the pessimistic view of man as being worthless," writes Schwarz. These persons are generally motivated by a passion for reason or a desire to maintain intellectual integrity. A nudist, however, defends his very way of life.

in an eternal act of transgression. Some have refused to respect human nature bceause of personal conviction. These were the innovators. Others have been frightened, cajoled, badgered or otherwise induced into a negative attitude toward the worth of man. These are the masses, the imitators. And then there are the nudists . . .

The nudist, as an individual unique among his fellow creatures, owes his mode of being to the concept of sin. He exists in assertion against this concept. Without it, there would be no sense of shame at the naked body and everyone would be more or less of a nudist, for shame cannot exist without sin, at least not wherein the object is the total physical person of man. It has been made a sin to be human in body, and to a certain extent, even the mind, by virtue of its involvement with the body, must suffer the taint of that sin. In the eyes of certain would-be judges, man has stood completely condemned, and their word has largely become law and tradition over much of the world. There have always been those who refused to yield to the pessimistic view of man as being worthless and they have not infrequently spoken out against it. But, for the most part, these conscientious objectors have been motivated by nothing more than a passion for reason and a strong desire to maintain intellectual integrity. With the nudist, matters are much more serious, for he is defending the very way in which he lives; and, in a larger sense, he is trying to restore the innate dignity of man.

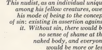
The enemy of nudism is very real. Many are those who subscribe fanatically to the belief that everything pertaining to the body is sinful or, at any rate, regrettable. These zealots will actively persecute those who dare to defy them. There is a long list of court battles, many involving nudism, bearing testament to this fact. Words do not affect these people; but words

be against or in opposition to something which is variously conceived as being good, desirable or immutable. Further, the law or ideal upon which a sin may be predicated may be considered immutable either because it precedes from a so-called instinctive conception of the nature of things—which, though called instinctive, is nonetheless almost always conditioned—or because it is punitively enforced by the ruling members of the group.

Not only acts but *things* may be regarded as sinful. For example, one who commits a sin, being the agent whereby the sin has been accomplished, may be held sinful, also. This line of reasoning may be carried so far as to include all things instrumental to the forbidden act. This form of extremism can be found especially among primitive peoples. All the possessions of one who has been found guilty of an unpardonable sin may be put to flames or otherwise destroyed. Underlying procedures of this sort is a fearful effort to eradicate the harm supposedly inherent in the act by obliterating all things connected with it. Hate, spite and revenge may also enter into the motivation of such total and destructive damnation, as exemplified in the mythical tale of Athena blinding Tiresias for having espied her in her bath. There, the wrath of the goddess was maliciously directed toward the instrument of offense, the eyes of Tiresias, and thereby to the person responsible for the act.

The transference of sinfulness from an act to a thing or person is a predictable social necessity. Responsibility cannot be delegated other than to a willful agent. Again, the primitive mentality does not find it difficult to impart will not only to animals but to inanimate objects. Still, whether on the primitive or on the civilized level, responsibility for a forbidden act will be laid upon a human agent whenever one is available. This is perhaps for the understandable reason that man feels intellectually and emotionally closest to those things which can be formulated in human terms. Every animal is caught within the limitations of its own species.

Somehow, in the course of history, man has brought sin upon his person by implicating the whole of his race





This nudist, as an individual unique among his fellow creatures, owes his mode of being to the concept of sin: existing in assertion against it. Without sin, there would be no sense of shame at the naked body, and everyone would be more or less a nudist. Shame cannot exist without sin, at least wherein the object is the total physical person of man.

Staff, Oakleaf

do affect the followers, the masses. The fight between nudism and the fanatical votaries of sin is merely a part of the larger struggle for the freedom of the human mind against crippling superstition and irrationality. The quality of the cases presented by both sides of the camp determines the prevailing intellectual and emotional climate of the times. Reason will carry the decisive judgment only if the case for it bares irrationality to its deepest roots and makes the soil of environment uncongenial to its regrowth.

Now, there is nothing wrong in tackling the problem from many angles. It has numerous ramifications. But if it is ever to be solved with any finality, it will be necessary to advance beyond the facade of habit and convention, legal injustice and erroneous jurisprudence, and to delve into the origins and the psychological dynamics of those motives which have led man so to conceive himself within the larger framework of the universe that he becomes abject and despicable in his own eyes. Shame and censorship are but symptoms of a more basic pathology of the human mind; consequently, cavilling over these issues will bring no lasting resolution to the underlying disease.



Pete and June Loeber

A change in social structure can "best be brought about by a progressive reformation of the viewpoints upon which they are founded."

It is surprising that, in view of the fact that shame at the human body is traceable to a sense of sin, there is within nudist literature such a dearth of writing on the problem of sin. In fact, despite the important role played by the concept of sin in the history of mankind, there seems not to exist any adequate treatment of it in the English language. It has been left solely in the hands of the theologians to descant upon the subject of sin. The drawback of this situation—if, indeed, it need be pointed out—is that the theologian has inherited the structure of his thought from his medieval predecessors, who made sin pivotal to their dogma, so that he has little choice but to make the best he can of it. He is in no position to take a thoroughly critical attitude toward the matter, for his beliefs have been too completely institutionalized. It is within the nature of institutions, whether political, economic, or religious, that their canons must suffer relative permanence and immutability so that they can be fundamentally altered only by being overthrown; therein lies their strength and their weakness.

"Since rules of conduct are designed to guide men in their relationships with others, they cannot be abrogated at the whim of an individual, nor can they be safely ignored. When they are disregarded, the bond between the individual and his group is broken; in fact, the whole structure of the group is threatened, its smooth functioning is jeopardized."[2]

An orderly change in the structure of social institutions can best be brought about, short of outright revolution, only by a progressive reformation of the viewpoints upon which they are founded. The *Weltansicht*, or way in which the nature of things is conceived, must be subjected to transformation. That this might be achieved, it is necessary to go back and re-examine attitudes and concepts so inextricably bound up with the intuitive sense of the nature of reality that they seem beyond questioning.

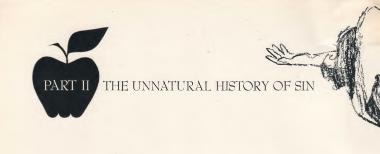
It is to the end that the conception of man, presently predicated upon notions of sin, may be recast so that human beings may not feel humiliated and anguished by the very fact of their own existence, that this inquiry is directed. Having laid the preliminary groundwork, the author shall go on to give a sketch of the history of the concept of sin, from which there will be drawn, in a second article, conclusions as to the motivations that gave rise to the concept and the dynamics by which it has been perpetuated. The inquiry is carried on in the spirit that only through a thorough understanding of things can we hope to change them.



2. Ibid., p. 291.







DEVELOPMENT OF THE CONCEPT OF SIN - ASIAT WELTANSICHT VIA PAULINE CHRISTIANITY

Although sin holds a central position in Christian theology, its birthplace is not in the West but in the East. There is barely a trace of the idea in pre-Socratic philosophy. Whatever taboos may have existed among the prehistoric tribes of the region of Greece, they yielded to the clarity of rationalism under the scrutiny of the civilized Greek mind. Doubtlessly certain remnants of tribal taboos were transmuted into popular superstition, but those who were educated never took such things seriously. Essentially the classical Greek regarded himself with dignity. Within a framework of snobbish racism, he took it for granted that man is capable of untainted nobility, if he will only take the trouble to know his own inner nature, avoid excesses and cultivate those innate resources that can be made to flower into virtues. Even the ignominious specter of racism in early Greek culture gave way later to a cosmopolitan sense of the brotherhood of man, a sentiment that was greatly promoted by the Stoics (who, in turn, drew upon the Cynics).

Enough has been said elsewhere about the ubiquity of the naked body in classical culture so that it need not be documented here. It must be borne in mind only that the body was so taken for granted as completely natural that it could be publicly exposed virtually without reservation whenever circumstances might sensibly give rise to such exposure. The suggestion that public nudity might be an offense to moral decency would have seemed a ludicrous joke to the people of that time. Yet, they eventually were conditioned to accept the idea with all seriousness. So, too, folly has driven certain peoples to veil the *faces* of their women. Social conditioning is no criterion of logical validity. Intellectual climates change as capriciously as wind and rain.

The world of Plato and Pericles underwent a profound cultural transformation, a shift in intellectual perspective, induced by a sudden invasion of ideas from the Near and the Far East. It was the inevitable result of expanding trade routes, made possible by technological advances in methods of transportation and road building. Imperialism, too, plays no small part in the scheme. An expanding population, plus the burden of maintaining vast economic and cultural enterprises, proved more than the Graeco-Roman state could sustain. It had to seek beyond its own provinces for additional resources. Slowly it was consumed by its own voraciousness. The political system overreached itself, weakened and degenerated, leaving its citizenry in despair. Under conditions of general social decay, people were



in the proper frame of mind to junk their whole heritage in favor of nearly anything that had an air of newness to it. The old song had ended on a sour note, and everyone had an ear for new tunes. No one thought of patching up the old one.

Thus it was that the Western world entered upon that era which historians called Hellenistic. Hellenism denotes the naturalism of the Golden Age, whereas Hellenisticism applies to the perverted memory Hellenism, amalgamated with a fantastic jumble of Oriental philosophy, religion and superstition, which formed the basis of the world-view of Western man from about the third century B.C. to the fall of the Roman Empire, a century or so after the birth of Christ. Mystical cults, promising a paradise beyond life, sprang up from Western soil like spores of mold from the substance of decay: Mithraism, Herme-

ticism, Neo-Platonism and Orphism, plus hundreds of "brotherhoods" the names of which do not even remain.

Nearly all of these cults had certain salient characteristics in common. They postulated a paradise beyond this life, and they heralded the coming of a god incarnate who, after resurrection, would lead all faithful followers to the promised land. They gave what seemed then to be a plausible explanation for the woes of mankind: the forces of darkness and evil were in constant strife with the forces of light and goodness. They assured the gullible masses that the forces of goodness, represented by some favored god such as Mithra or Orpheus, could not fail to win out over evil and darkness, also conveniently embodied by a divine villain. It was from this fundamental dualism, splitting all of nature into warring elements, the favored *Weltansicht* of the Asians, that the concept of sin evolved. It will be profitable to examine the reasoning by which that concept was derived from mystical dualism.

These mystery cults appealed to the masses partly through a rejection of the material world, with which everyone at that time was highly dissatisfied. Material reality was rejected in favor of an imagined, ideal world. It was a short step from this notion to the supposition that the reality of the senses is a kind of demonic chimera, a huge fraud perpetrated on man by the forces of evil. Something very similar to this line of thought had been followed by the ancient Hindus, according to whom all data of the senses are *maya*, illusion. The Hindus set up two alternatives to *maya*, characterizing two levels of religious thought; that of popular faith, which strove toward a paradise offering all the luxuries denied by real life, and that of more esoteric belief, the aim of which was extinction of all awareness of sense data, pure consciousness without specific content. Of course, it was the gist of this thinking that filtered into the West via the mystery cults. The ultimate cradle of dualism is probably in India.

Plato was deeply affected by Oriental dualism, as was his pupil, Aristotle. Plato imagined the mind or spirit, equivalent to the Hindu pure consciousness, *imprisoned* in the body, thereby identifying spirituality with goodness and light, and corporeality with darkness and evil. The mind or spirit, in mortal life, is kept from perfect knowledge, which otherwise would be natural to it, because its only window to the world is the opaque and imperfect glass of the senses, instruments of materiality. Plato, himself, did not go too much farther than this, but later followers, the so-called neo-Platonists, pushed the master's reasoning to the foreseeable conclusion that the body is to be despised as either the prison or the corrupter of the spirit. The war between the spirit and the flesh was on and soon in full swing. For ensuing centuries, men were set the impossible task of living a denial of their own existence. Humiliation of the body, by perverse logic, came to be seen as ennoblement of the spirit.

The crux of this devious theological argument is that participation in materiality is at once a turning away from the good and a turning toward evil. Involvement with material reality is involvement in evil and a renunciation of the Divine One; therefore, it is a *sin*. Sin denotes idolatry. Strict theologians still insist upon this, although it usually comes as a surprise to those not versed in the subject of theology. Sin is devotion, in whatever manner and to whatever degree, to anything other than the Divine One. All else must be renounced, in the most perfect faith. The *reductio ad absurdum* of this dogma would have been to have made suicide, the absolute freeing of the spirit, the highest religious act. But the religious leaders were loathe to lose all their followers —and they apparently found some redeeming feature in their own corporeal existence. They rationalized their way out of self-destruction by claiming that the more and the longer they defiled their bodies, the greater their tribute to the Divine One. Further elaborations arose from this philosophy of negation, as one impasse was made to lead to another, and some of these will be discussed in the course of this inquiry.

The mystery cults perished in the rubble of classical civilization. Only one survived, and that was Christianity, in which, too, sin was held a main tenet. Early Christian writers devoted countless pages to the refinement and amplification of the concept of sin. A fairly accurate picture of the spirit with which they approached the subject may be drawn from the opening paragraph of the second chapter of St. Augustine's *Confessions*:

> "I will now call to mind my past foulness, and the carnal corruptions of my soul; not because I love them, but that I may love Thee, O my God. For love of Thy love I do it; reviewing my most wicked ways in the very bitterness of my remembrance, that Thou mayest grow sweet unto me (Thou sweetness never failing,

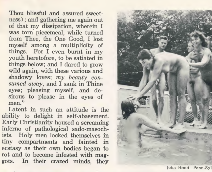
A 'Christ'-ian extension of Platonic reasoning has saddled Man with the "impossible task of living a denial" of his own existence. Nudists, while far from body worshippers or cultists, actively reject this perverse logic —which has come to be seen as "enoblement of the spirit" or somesuch.

Michael Leonard

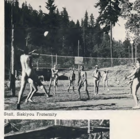


Thou blissful and assured sweetness); and gathering me again out of that my dissipation, wherein I was torn piecemeal, while turned from Thee, the One Good, I lost myself among a multiplicity of things. For I even burnt in my youth heretofore, to be satiated in things below; and I dared to grow wild again, with these various and shadowy loves; *my beauty consumed away*, and I sank in Thine eyes; pleasing myself, and desirous to please in the eyes of men."

Latent in such an attitude is the ability to delight in self-abasement. Early Christianity housed a screaming inferno of pathological sado-masochists. Holy men locked themselves in tiny compartments and fainted in ecstasy as their own bodies began to rot and to become infested with maggots. In their crazed minds, they phantasied that they were imitating the ways of Christ.



John Hand—Penn-Sylvan



Staff, Siskiyou Fraternity



Sin had its origin in an early Asiatic rejection of material reality in favor of an imagined, ideal world. It was a short step from this notion to the supposition that the reality of the senses is a kind of demonic chimera, and that participation in materiality is at once a turning away from the good and a turning toward evil: a renunciation of the Divine One; therefore, a sin.

Actually the concept of sin, with the attendant gallery of pathological manifestations, entered Christianity by a side door. The concept, as William Cole has taken pains to demonstrate, is not at all Christ-ian—that is, not derived from the direct teachings of Christ—but rather is Pauline.[3] And historico-biographical evidence indicates that Paul's ideas on the matter were not from his Master but were personalized elaborations of bits of the Hellenistic pot-pourri that he must have gleaned in his youth spent in the Near Eastern city of Tarsus. In Paul, as Cole says, "the two strands of Jewish naturalism and Hellenistic dualism blend to form a curious and complex pattern."[4] An unmarried man, Paul nevertheless had the temerity to write, "Concerning the unmarried, I have no command of the Lord, but I give my opinion," to which Cole retorts, "It was truly an opinion, one which has worked great mischief in the Church, obscuring the naturalism of Christianity with a dualistic coloring of centuries."[5] Cole summarizes Pauline sexual morality:

"Paul's attitude toward sex and marriage was marked . . . with inconsistency . . . . He not only allowed coitus for those with strong sexual desire but positively advised it, warning against the temptations which follow an artificial restraint, instructing husbands and wives to give to each other the conjugal rights. Yet his Jewish naturalism was debased by his cosmopolitanism. He preferred celibacy to marriage, a preference which he tried to justify apocalyptically, but which betrays a dualistic bias. His statement 'It is well for a man not to touch a woman' was almost purely Hellenistic, entirely contrary to Hebrew ethics."[6]

It is pointless to blame Paul for the subsequent extremities to which his doctrines were carried, however explicitly those very extremities may have been latent within the fiber of his thought. No voice will carry far across the terrain of history unless the prevailing winds are favorable. It is unfortunate that, through "a malady with which most members of his sex are afflicted, namely male arrogance,"[7] he casts his vote in favor of relegating woman to a position in the scheme of things which is inferior to that of man, because he unwittingly gave fuel to later fanatics who were out to have the fair sex roasted on a spit. It might have changed the course of theological thought, had he been able to find it within himself to speak in defense of woman; then again, perhaps the weight of no one man's opinion could have turned the tide of a world dominated by the male.

Most early Church figures "regarded woman as primarily a sexual being and therefore dangerous, requiring the sovereignty of man."[8] Nearly two hundred years before Christ, the Apocryphal Sirach wrote that "From a woman was the beginning of sin; and because of her we all die." Aquinas claimed, without giving adequate reason, that in adultery more guilt is to be laid upon the woman than upon the man. Since nearly all early Christian authorities were male, it is not difficult to see that their contempt for woman arose to meet their need for a scapegoat on whom to project the frustrations wrought by a self-imposed sense of shame and sin. With

3. Cole, William Graham, **Sex in Christianity and Psychoanalysis**, New York, Oxford University Press, 1955, ch. 1.
4. Ibid., p. 41.
5. Ibid., p. 39.
6. Loc. cit.
7. Cole, op. cit., p. 36.
8. Ibid., p. 72.

the damnation of woman, the design of sin was just about completely conceptualized. All that remained were technicalities, twists of logic thrown up to parry the thrusts of brazen dissenters.

In the Christian faith, much attention has been paid to the sexual aspect of sin. Presumably this is because it is within the sexual passions that man becomes the most blindly and intensely involved in corporeality, the presentations of the senses. "Augustine's chief objection to sex in the fallen state is the fact that desire is not controlled by the reason."[9] The more closely entangled the mind becomes with material existence, the more it is corrupted. Calvin enjoined that "because God loves chastity and purity, we ought to depart from all uncleanness," by which he meant "that we ought not to be polluted by any carnal impurity, or libidinous intemperance" and "that every part of our lives ought to be regulated by chastity and continence."[10] St. Thomas Aquinas defined matrimony as a sacrament, "a sanctifying remedy against sin."[11] Elsewhere he echoes Augustine, that "matrimony affords a remedy to the sick."[12] And he states that "matrimony is holier without carnal intercourse."[13] Even in marriage, "if the motive be lust," yet the husband "would by no means be willing to go to another woman," carnal knowledge of her "is a venial sin."[14] Calvin cited the eleventh and twelfth verse of chapter twenty-five of Deuteronomy, wherein it is stated that, should a wife, in coming to the aid of her husband in a fight, by

9. Ibid., p. 48.
10. Calvin, John, Institutes of the Christian Religion, II, viii, 41.
11. Aquinas, St. Thomas, Summa Theologica, III, q. 42, art. 1.
12. Ibid., III, q. 42, art. 3.
13. Ibid., III, q. 42, art. 4.
14. Ibid., III, q. 41, art. 4.

Ed Lea



chance touch the member of her husband's assailant, her hand is to be cut off, as testament to the Lord's love for modesty!

From this motley of injunctions and pronouncements, several things may become clear. First, sexuality is the supreme evil of the body, because it most keenly inclines the soul to matter and away from spirit. It is the strongest temptation to idolatry, for, in so far as the mind is attending to that which is not God, it is putting something before God. The sacrament of matrimony is, at best, a gracious concession to the innate sinfulness of man. The sexual functions of the body should be ministered to, but only with the indifference of voiding the bladder. Augustine imagined that intercourse before the fall would have been carried out as a joining not of the flesh but of the mind or spirit. Finally, all things of the body, and especially sexuality, are tellingly identified with uncleanness. All of this, clinched by the equation of sex with filth, is unquestionably symptomatic of deep-seated pathological aversion.

Contemptus mundi, understandable in the context of a dying empire, turned to *contemptus hominis*, when it was felt that the body, with all its organs of sensation, was cheating the inner self. The synthetic split between mind and body, which people could be and were taught to feel, enabled man to turn viciously against himself. The impetus to self-destruction carried reason beyond itself into pure paradox. An underlying hysteria may be discerned in these passages from the works of Martin Luther:

> "All things which we do, even though they may seem to us done mutably and contingently . . . in reality are done under the stress of immutable necessity if regard be had to the will of God."[15]

> "This is the acme of faith, to believe that God who saves so few and condemns so many is merciful; that he is just who at his own pleasure has made us necessarily doomed to damnation, so that, as Erasmus says, he seems to delight in the tortures of the wretched, and to be more deserving of hatred than of love. If by any effort of reason I could conceive how God, who shows so much anger and iniquity, could be merciful and just, there would be no need for faith . . ."[16]

Pronouncements such as these, however much they may pretend to mystical truth, are precisely parallel to the writings, kept on file at clinics, of pathological sado-masochists. Paradox has been raised to a virtue by religionists, simply because they have been unable to escape it, remaining in the framework of their pathology. Yet abasement of man is in no way implicit within the religious attitude as such, for there are religions of a high order which are devoid of such self-destructive impulses. Only to those who succumb to these doctrines of negation must rejection of them imply rejection of God or of moral excellence. These are the thoughts of men. They have sought to make their own words immutable by claiming revelation, but as Bertrand Russell has written:

> "The philosopher cannot but observe that there have been many revelations, and that it is not clear why he should adopt one rather than another. To this it may be replied that conscience is a personal revelation to each individual, and invariably tells him what is right and what is wrong. The difficulty of this view is that conscience changes from age to age. Most people nowadays consider it wrong to burn a man alive for disagreeing with them in metaphysics, but formerly this was held to be a highly meritorious act, provided it was done in the interests of the right metaphysics. No one who has studied the history of moral ideas can regard conscience as invariably right."[17]

Having damned all but the inner core of the self, that part of man which is pure will and reflection, the judges of the estate of man were impelled by a paroxysm of masochism and guilt to annihilate even that last shred of human individuality. It mattered little if, in so doing, they nullified the entire system of their thought. Robbed of his very will, man could no longer be held responsible for his actions—at least not logically, though he, in fact, *was* held responsible. Damnation came by the roll of the divine wheel of chance. Only those who were arbitrarily chosen would achieve redemption. Good works, prayer, nothing done by man was of any ultimate account. Man was finally eradicated, assigned to the dust and blown away. All that was left behind was the abstract convulsion of ecstasy engendered by the final act of intellectual suicide.

15. Luther, Martin, Treatise on the Bondage of the Will.
16. Ibid.

17. Russell, Bertrand, Philosophy, New York, W. W. Norton, 1927, p. 228.





PART III THE UNNATURAL HISTORY OF SIN

CONCLUSION: DISSOLUT OF THE MEDIEVAL ORD THE EMERGENCE OF NEOCLASSICAL NATURA

Spiritual desolation has stayed upon man from the times of the early Christian writers to the present, when finally he is retreating from it with profound disgust. It has become meaningless. Theology itself has withdrawn into concepts so abstruse that imagination is at a loss to find practical applications for them. Yet somehow the theologian has been so severely thrown back upon himself that he may perhaps be on the brink of rediscovering the self. Wieman and Meland give this account of the philosophy of Paul Tillich:

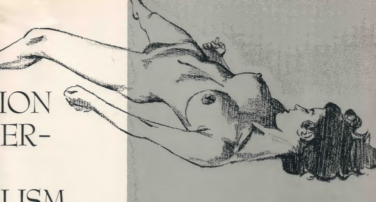
> "Just as soon as anything is done for its own sake, it is sin. Just as soon as anything is done for the fulfillment of all human history, it is sin; for the fulfillment of all human history is as nothing compared to the unknowable vastness and richness of the Unconditioned. Nothing in nature must be done for nature, not even for the most comprehensive totality of all nature, actual and possible. Everything must be done for its true meaning, which totally transcends nature and which is nothing else than the Unconditioned. This Unconditioned is so diverse from nature that it cannot even be described as having existence."[18]

Dedication to the definitely unknowable is one paradoxical step away from natural living. Left with the unknowable, effort to sacrifice to it or otherwise regulate human behavior in accordance with it is futile, by definition. "Human nature may be compared with a stream of water," wrote the Chinese philosopher, Kao Tzu. "Open a sluice at the east, and it flows to the east; open one to the west, and it flows westward." Human nature is, in itself, neither good nor evil; it is whatever it becomes, growing out of inner necessity and partially in conformity to environmental restrictions. "He who has fathomed his own heart knows his nature; if one knows his nature, he knows Heaven."[19] Even granting an unknowable, man must make do with what he can know. If there is the design of the unknowable in nature, it must also be in man; and if that design is at all discernible, it should follow that it would be expressed in truly spontaneous actions. Religious solace can, in these terms, be gained from a community of ultimate concern (to borrow Tillich's expression) for the meaning or meanings that may be construed from the known universe, with a constant awareness of and consideration for both the existence of others and the substratum, whatever it may be called, upon which that existence depends. The meaning of life is not "given" to man; he must forge it. Therein lies the quintessence of human freedom.

The slow weakening of the once nearly universal interpretation of human existence in terms of sin commenced with the dissolution of the medieval order; and the causes of both were substantially identical. Exploding population, triggered by the invasions of nomadic tribes into Western Europe, gave rise to the growth of cities and to economic demands of staggering proportions which could be met only through a concentration on technological improvements. This meant a renewed attention to the problems of this world. The educated mind, sharpened by theological debate, applied to the problems of everyday life,

18. Wieman, Henry Nelson, and Meland, Bernard Eugene, **American Philosophies of Religion**, New York, Willett, Clark & Co., 1936, p. 90.

19. Mencius, VI, ii, 16.



ION ER- LISM

produced a rigorous discipline, consisting of systematic observation and logical deduction which could be referred once more to observed fact. The world was so besieged with temporal problems that they could no longer be ignored. The modern world, dominated by empiricism or the methodical regard for the palpably demonstrable, was born of necessity, and the medieval genetrix, from whose very disease the offspring had unwantedly been conceived, inevitably died in giving it birth. Once the chariot of political power had been equipped with the wheels of technological progress, the Church had either to join the race or be run down. The material and the spiritual, so long kept apart that they had become strangers to each other, were once more wed in a marriage that has yet to attain its original bliss.

When, principally in this century, the scientific method was finally turned upon the human mind, it was not a happy sight that met the light of day. Conditions of optimum mental functioning were discovered not to be those prevailing under a sense of worthlessness and ignominy, but rather the contrary. Close examination of the tissues of the mind revealed the vast extent of the damage caused by feelings of sinfulness, guilt, and shame. So conclusive were the findings that the enlightened clergy soon began to take notice. The rise of psychiatry, experimental psychology, anthropology and sociology probably was more responsible than anything else in recent decades for the subversion of the sin attitude toward man. Coupled with this, cultural relativism and semantic analysis brought final discredit to traditional forms of metaphysics.

Out of this ideological turmoil, helping to meet the need of man to find himself, the nudist movement evolved in testament to the fact that, after all, the essence of man lies within himself. Almost epically, nudism symbolized man reborn and facing the world in new innocence and honesty. In an important sense, nudism is a neoclassical phenomenon, being a return to Grecian naturalism wherein mind and body are once again resolved into an indivisible and ineffable unity. Dignity is being restored to man by the practice and by the example of nudism, which represents the only road by which that restoration can really be achieved.

But the story of innocence regained is not at an end, and that is the chief reason for which it must be told. This is the age of the ecumenical movement, from which consolidation of theological and secular knowledge may someday bring forth constructive religious import from all of human experience. Meanwhile the sober reality to be met is that, although the substance of medieval philosophy, the metaphysics of sin, has been vaporized, the forms of it linger on to plague us. The framework of belief has collapsed, but the attitudes of sinfulness, even after being robbed of their meaning, remain in the guise of habits. These habits can be dispelled only through the demonstration that they no longer relate to anything in which there is still any valid faith. To this purpose, the nudist, who is, himself, also the unwitting victim of these specious habits, must lend himself in all earnestness. And to this purpose the present writer has undertaken to submit the whole subject to historical scrutiny, conclusions from which he hopes to apply, in a subsequent article, to an analysis of the psychodynamics of the sin attitude. This should supply nudists, as well as others, with a basis for an aggressive program of reformation.



THE pronouncement had been made, and now they were preparing to leave. Despite her resolve to be a modern, emancipated, manly woman, Eve couldn't help crying a little.

Adam lowered his flagon of fermented fig juice and spoke angrily to her. "Hey, turn off the water works! Just my luck; I end up with a dame that's even-tempered—hysterical all the time. Shows what a blind date can lead to. For this I gave up an A-number-one rib?"

"You didn't lose a rib, you gained a helpmeet," Eve sniffled.

"Big acquisition," Adam snorted. "Shake a leg, now—we've gotta get a move on. You heard what The Man said—checkout time is noon. And with the mood he's in, I'm not about to get charged for an extra day. You get charged for an extra day here, and you don't pay him, he pays you. Like with a lightning bolt. Zssst! That's all she wrote." He spat a stream of fig juice at a small lizard, which shriveled and expired on the spot.

Eve whirled, eyes flashing fire. "Don't rush me so! Just because *you* don't have anything to pack besides that jug! Well, you're not going to rant and rave and hurry me and get me all in a tizzy."

"Okay, okay," said Adam. "No tizzy. How about a snit? Special on snits this week. C'mon, less chin music and more action. Get the stuff packed. It's five to twelve, and The Man wasn't kidding about checkout time."

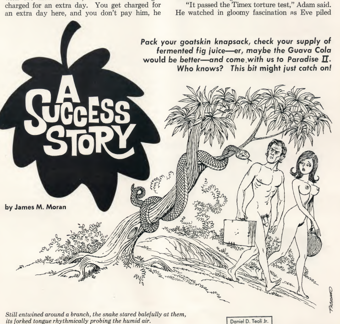
"Your old sun dial is fast," Eve said. "It never did work right."

"It passed the Timex torture test," Adam said. He watched in gloomy fascination as Eve piled

Pack your goatskin knapsack, check your supply of fermented fig juice—er, maybe the Guava Cola would be better—and come with us to Paradise II. Who knows? This bit might just catch on!

A SUCCESS STORY

by James M. Moran



Still entwined around a branch, the snake stared balefully at them, its forked tongue rhythmically probing the humid air.

Daniel D. Teoli Jr. Archival Collection

jars of cosmetics into a goatskin knapsack.

"I guess that's everything," she said thoughtfully, ticking off each item on her fingers. "Let's see—eau d'iguana; tortoise hormone wrinkle remover; kumquat oil skin conditioner—"

Adam looked ready to explode. "Yeah, yeah, it's all there," he snapped. "Who you think you are—Avon Calling? Look, I'm telling you, maybe *you* aren't afraid to cross The Man, but *I* sure am, because he's—" He was interrupted by a deafening thunderclap and a bolt of lightning which streaked earthward and pulverized a huge boulder not fifty feet from where they stood. The earth heaved and quivered, knocking them to the ground.

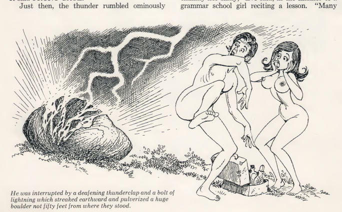
"You see? You see?" Adam babbled, scrambling to his feet and pulling Eve up. "C'mon, baby, that was our final notice!" He grabbed Eve's hand and began to run, dragging her along, she stumblingly trying to keep up with him. They raced down the winding path through the lush tropical foliage, across the flat, wide stepping stones that spanned the crystal-clear river, past the grassy clearing where a certain tree grew, now denuded of its lone fruit. Still entwined around a branch, the snake stared balefully at them, its forked tongue rhythmically probing the humid air. As they rounded a bend in the trail, gasping for breath, they saw an opening in the foliage, which they somehow recognized as the front gate. A large black-lettered sign stood beside the opening. It said FRONT GATE.

Just then, the thunder rumbled ominously again, and Adam, bug-eyed, turned his fear-stricken face to the heavens. "Enough already!" he bellowed. "We're going, we're going!" They emerged into the outside world, pausing to catch their breath and look back at the reverse side of the sign, which proclaimed, WELCOME TO PARADISE; POPULATION 2; DRIVE SLOWLY, PROTECT OUR CHILDREN. "What's a children?" grunted Adam. "Aaah, who cares? What he needs now is one that says 4-RENT."

Eve dabbed at her eyes. "I just can't get over it," she sniffled. "Evicted—just like common riff-raff! It isn't as if we were behind on rent or something."

"Rent, schment," Adam rasped. "We had rent receipts on top of rent receipts. But you hadda break the house rules! And it wasn't that you didn't know what they were; they were posted on every tree—yeah, including *the* tree! They weren't so bad, either; No Bongo Playing after 11 P.M.; Everybody Out of Pool When Whistle Blows . . . couldn't have been simpler or clearer. Why, The Man did everything but come down with a bullhorn and give it a 'Now hear this'!" He paused for breath. "But you hadda be so smart, an get fooling around with that blasted snake! Whaddaya think, you're Patti And Her Python? Connie the Cobra Woman? Very big with snakes, my wife. A definite way with a reptile, she's got."

"Snakes, contrary to popular belief, are neither clammy nor slimy," Eve said, in the manner of a grammar school girl reciting a lesson. "Many



He was interrupted by a deafening thunderclap and a bolt of lightning which streaked earthward and pulverized a huge boulder not fifty feet from where they stood.

are non-poisonous, and are beneficial in that they are destructive to rats and mice, and—"

"And they also got a big mouth," Adam roared. "Am I right or am I right? A plain old garter snake wouldn't do—you hadda get chummy with a big cotton-pickin' serpent that talks! So right away you break one of the most important house rules—No Pets. And then you let that fork-tongued so-and-so con you into breaking the most important house rule of all—*No Eating Fruit in Bed!*"

"You ate some, too," Eve murmured. "Besides, it was sort of fun . . . what we did afterwards, I mean."

"Yeah, that kissing might catch on," Adam said. "Whooeee—some crazy fruit *that* was! But never mind that," he growled, stern again. "We lost our heads, so we lost our lease. Massive retaliation. *Now* do you believe The Man doesn't kid around? A real hard-nosed fella." He shook his head sadly. "You talk about fruit. Sure, I ate some—I took a chance, a big chance, just so you'd quit bending my ear. 'The snake says it's good stuff,' you said. 'The Man'll never know the difference,' you said. Some swell predictor you are! And what a Jewish mother you'd make! 'You looking skinny. You getting enough sleep? Not eating right, maybe. Here, have some fresh fruit—it's good for the system. There's plenty. Eat, eat!' "

"You men never *do* take care of yourselves," Eve said gently. "Anyway, what's done is done. So what do we do now?"

"First thing *I'm* gonna do is have some fermented fig juice," Adam declared. "Almost dropped it back there while we were running. Never happen, though." He raised the flagon to his lips and drank deeply, causing his eyeballs to make several counterclockwise revolutions in their sockets. "Man, that's coffee," he said through the cloud of steam issuing from his ears. "Okay, baby, let's hit the road. Maybe we'll change our luck."

They began to walk slowly. The road was dusty and the sun was hot; the landscape flat and monotonous. As the miles fell behind them, they paused periodically for rest stops, during which Adam further depleted his supply of fermented fig juice and Eve freshened up with fragrant applications of Aardvark No. 5.

"So this is the outside world," Adam fumed on one of these rest stops. "It should happen to a dog!" He glanced up, his eyes widening as he saw the approaching figures. "Hey, who's that coming down the road?"

"Goodness, I thought we were sort of . . . well, you know . . . unique," Eve said. "I mean, the

"What's the big idea walkin' around stark naked?"

only two of our kind, and all that."

"Don't believe everything you read," Adam said. "Well, here they come—two of 'em. Are they men or women? The big one's wearing three fig leaves—wonder what that means?"

"Sssh, they'll hear you," Eve said. To the strangers, who were now upon them, she said pleasantly, "A bit warm, isn't it?"

"Never mind that," the larger of the two boomed. "What's the big idea walkin' around stark naked?"

"This is the standard uniform where we came from," Adam cut in. "And listen, don't talk to my wife in that tone of voice, fella."

" '*Fella*'?" thundered the large stranger. "You a wise guy or som'pin'? I'm a policewoman. Plainclothes division. And he's a police*man.* Ditto. Me woman, him man. Get it?"

"Yeah, get it?" said the policeman in a noticeably higher-pitched voice.

"Sorry," muttered Adam. "We're new at this."

"We picked up a call on our two-way tom-tom that there were a couple of nuts walkin' down the highway in the nude," the policewoman said. "So we decided to go have a look-see."

"Yeah, a look-see," the policeman said.

"We got laws around here against indecent exposure," the policewoman intoned. "You'll both get thirty days for this." She snapped handcuffs on Eve's wrists. "Town's just down the road, sister. C'mon, we're takin' you in."

Her partner snapped cuffs on Adam. "Yeah, in," he said.

On the morning of the thirtieth day, Adam and Eve were freed after being given a set of prison-made fig leaves and a stern admonition to wear them at all times.

"I did some thinking in there, dear, and I have an idea for our future," Eve said as they walked down the main street of town.

"Big deal," Adam grumbled.

"You don't have to be so surly. I'm only trying to help."

"This fig leaf is killing me," Adam complained. "Some sadistic so-and-so starched it."

"Well, how about me? I have to wear three of the darn things."

"Yeah, yeah. Hey, look out for that camel!" He grabbed Eve's arm and pulled her out of harm's way. "Cotton-pickin' Sunday drivers!"

"Well, as I was saying, dear, we have to think of the future now. We're going to need security. Remember that large wooded grove we passed on the way here—how it stood out from the rest of the land? We ought to put a fence around that and live there; then nobody could put us in jail for not wearing these awful old fig leaves!



"I'll bet a lot of people would pay us to let them come in there and take off their *fig leaves and enjoy the fresh air and sunshine too!"*

And you know what? I'll bet a lot of people would pay us to let them come in there and take off *their* fig leaves and enjoy the fresh air and sunshine, too. We could call it Paradise II. And we could even have a slogan—'Better Nude Than Prude!'"

"You just might have something there, kiddo," Adam enthused. "You could sell 'em your line of cosmetics—the salamander suntan lotion would go very large—and I could set up a concession stand and push my fermented fig juice. Which reminds me—I gotta ferment some more figs. That muscle-bound police dame polished off the last of mine while we were in stir."

"Oh no you don't," Eve said. "There'll be no alcoholic beverages sold in Paradise II. We don't want any of the guests to get . . . well, *obstreperous.* We'll have nothing stronger than Guava Cola."

"Well, anything for a good cause," Adam sighed, brushing away a tear. The thought occurred to him that the rules of abstinence within the camp would not preclude the possibility of his slipping out occasionally for a quick transfusion of fig juice. The realization brightened him considerably. "C'mon, Evie," he burbled. "Let's run right out there and stake our claim, before some joker beats us to it."

Adam leaned back in the comfortably padded swivel chair and rested his feet on the desk. He puffed contentedly on his cigar as he gazed through the picture window at the happy, shouting naked figures leaping about on the volleyball court. Beyond them, others lay beside the pool, blissfully basking in the warm sunshine.

Eve came into the office, and Adam exclaimed, "Look at 'em all, baby—only six months now, and we've got more applications than we can handle. I don't know how I ever thought of this—sometimes I'm so perceptive business-wise it scares me. We'll have to open up another camp over Mesopotamia way—get somebody to run it for us. Gotta branch out, expand—can't stand still these days. Best part of it all is, we're making people *happy.* They're just finding out what we've known all along—that a man without a fig leaf is a man that's *happy.* Those people out there—they think it's the greatest thing since sliced kumquats. If enough of 'em spread the word, Evie, this nudism bit just might catch on. I mean, *really* catch on."

"You said that about kissing, too," Eve murmured, her hand resting lightly on his.

"Don't I know it," Adam said. He got up, went to the window and drew the curtains. "Tell me one thing, baby," he said, walking toward her. "Has your old lord and master ever been wrong yet?"

NUDITY and the doctrine of ORIGINAL SIN

by the Rev. Harry Dretheus



> Anyone who lives on milk, being an infant, is incompetent to speak of what is right. But grown men can take solid food; their perceptions are trained by long use to discriminate between good and evil.
>
> —(Epistle to the Hebrews, 5:13-14. New English Translation.)

THE well-known English novelist Dorothy L. Sayers, who writes some pretty good detective stories, has ventured—some fifteen years ago—into the field of theology and produced a most stimulating and readable little book entitled Creed or Chaos *(published in New York by Harcourt, Brace and Company). Would that more detective story writers wrote treatises on philosophy! It does not happen too often now*

days that a theological essay is so well written as to read like a murder story.

In a chapter called "The Dogma is the Drama" Dorothy Sayers skillfully parodies some conventional pious and puritan attitudes toward Christian doctrines, in a witty question-and-answer form. Let me quote a pertinent passage:

Question: *What does the Church think of sex?*

Answer: *God made it necessary to the machinery of the world, and tolerates it, provided the parties*
a) are married, and
b) get no pleasure out of it.

Q.: *What does the Church call Sin?*

A.: *Sex (otherwise than as excepted above); getting drunk; saying "damn"; murder, and cruelty to dumb animals; not going to Church; most kinds of amusement. "Original sin" means that anything we enjoy doing is wrong.*

Q.: *What is faith?*

A.: *Resolutely shutting your eyes to scientific fact.*

Q.: *What is the human intellect?*

A.: *A barrier to faith.*

Q.: *Wilt thou be baptized in this faith?*

A.: *No fear! (p. 23).*

The author then proceeds to expose the inadequacy and foolishness of these answers. Finally she concludes her chapter with these words: "Let us, in Heaven's name, drag out the Divine Drama from under the dreadful accumulation of slipshod thinking and trashy sentiment heaped upon it, and set it on an open stage to startle the world into some sort of vigorous reaction."

This is precisely what we propose to do in this brief essay: to examine objectively, from the vantage point of Christian classical theology, such concepts as "nudity," "sin," and "original sin."

1. What is Sin?

The original Biblical definition of sin is "missing the mark," or "rebellion against the intentions of God." Since the days of St. Augustine it has been a consistent view of Christian theology that the basic, original sin was his pride. In this view Christian thought agreed with the conception of the Greek tragedies, which regarded hybris as man's most flagrant fault and one which was invariably followed by punishment or nemesis. Thus, sin means the general inclination of all men to overestimate their virtues, powers, and achievements. Whenever man regards himself as his own end, instead of realizing that he is but a part of a total scheme of means and ends, he becomes involved in the web of original sin. From the earliest times the Church has recognized seven basic or capital sins:

Luxuria or Lust
Ira or Wrath
Gula or Gluttony
Avaritia or Covetousness
Invidia or Envy
Acedia or Sloth
Superbia or Pride

Of these, the first three may be roughly called the warm-hearted or disreputable sins, and the remaining four the cold-hearted or respectable sins. According to Judaeo-Christian theology every one of these seven forms of sin is a purposeful disobedience of a creature to the known will of God.

2. What is Original Sin?

The original meaning of this technical term was "inherited sin" or, as the German scholars referred to it, Erb-Suende; Christian orthodoxy often explained it as a taint which all men inherited from the fall of Adam. This concept, we must be just, had no place in Jewish thought. The Jewish doctrine of the "evil inclination" (Yetzer ha-ro) which every man has inherited is almost identical with the Christian doctrine of original sin, i.e., basically it is the sin of pride, which says, "I can get along without God." Jesus spoke only in terms of this rabbinic doctrine of the "inherited inclination"; he knew nothing of the Pauline doctrine of an inherited sin.

Now to come down to our concrete modern world, the doctrine of Evil Inclination or Original Sin merely means that the capacity and inclination of the self to give its interests undue regard can arise on every level of culture and moral attainment. The taints of vanity and pride in the lives of the saints would attest to the inclination as well as the powerful lusts of a Napoleon or Hitler or Stalin. The universality of this inclination does not preclude the possibility of mitigating or aggravating egotism by education, social engineering, cultural disciplines, religion, or, yes, nudism.

3. What of the Body?

This brings us inevitably to the place of the human body in Christian Doctrine. I emphasize again, that I approach this area from the point of view of the classical Christian doctrines held generally throughout the centuries, and not from the limited point of view of temporary aberrations, be they Protestant or Catholic, or from the particularistic theories of special sects. Here are the basic premises:

"According to the Old Testament of the Hebrews, the human body was made by God and everything which was made by him was good (see Genesis 1:31)."



1. *According to the Old Testament of the Hebrews, the human body was made by God and everything which was made by Him is good (see Genesis 1:31).*
2. *This doctrine was seconded by the early Christian Church Fathers and Apologists, e.g., St. Clement of Alexandria who wrote: "We must never be ashamed of any part of the body which God was not ashamed to create" (Paedagogus II, x, 92).*
3. *According to the New Testament, the body is the temple of the Holy Spirit (1 Cor. 6:19); in other words, it contains the Divine Spark within. It must not be quenched (1 Thes. 5:19).*

4. What of Nudity?

Now we come to the crux of the matter. If the human body was made by the Creator, is its exposure sinful? We find the locus classicus in the famous creation story in Genesis which, we must remember, was intended to convey a mythological interpretation of life, a theological truth, and not a historical truth.

1. *"And man and his wife were both naked, and were not ashamed." (Gen. 2:25.) This sentence could well stand as a supportive text in favor of modern nudism.*
2. *Once men could stand unembarrassed before the face of their Creator. Then, when they rebelled against God and his purposes for them ("sinned"), they had a guilty conscience before God and in the presence of each other. It was at this point where original sin came in: man thinking he knew more and better than God.*
3. *And here comes the important point so often missed by the puritan interpreters: The flimsy devices of Adam and Eve had sewed together were not enough (Gen. 3:7). Ultimately God Himself must clothe them with that which represents conscience, i.e., the ability to distinguish between good and evil. (Gen. 3:21-22.) To put it in other words: whatever man puts on by way of outer clothing is of no consequence ethically or morally or spiritually. A man may be in the nude and yet "be clothed with righteousness" (2 Cor. 5:2; Job 29:14). And, by contrast, man may be clothed with all outer clothing, and yet have an unclean mind and unclean lips, especially if he lives in a hypocritical environment (Isaiah 6:5). The New Testament puts it differently: "It is not what goes into a man's mouth that pollutes him; it is what comes out of his mouth that pollutes a man." Dietary practices, for example, one way or another, do not affect the moral stature of man, but only wrong thoughts which find expression in man's statements and in his eye. Applying this New Testament principle we could say: "It does not matter what man wears or does not wear, as long as he is decent and right in his thinking. I am sure that this was what Jesus had in mind when he said: "Alas for you, you hypocrites: for you are like whitewashed tombs! They look well on the outside, but inside they are full of the bones of the dead, and all that is unclean . . . . You must first clean the inside of the cup . . . so that the outside may be clean too." And it was said almost 2000 years before Freud, Adler, and Jung!*

Conclusion

Essential, vital religion (the art of living happily) is anything but conventional. I grant you there are very conventional Christians—and I am sorry for them—but the prophets of the Old Testament refused to be content with conventional formulae, reduced to platitudes and moral generalizations. When Amos cried, "Seek good and not evil that you may live," the context makes it precisely clear what he means. It means establishing justice "in the gate," where the poor were being deprived of their rights. If necessary, a prophet like Isaiah said to himself, "to hell with convention," and walked for three years naked in the streets of Jerusalem (Isa. 20:2-3). Of course, and here I am sadly agreeing with you, not too many sermons are preached on that text!

Now what about the genitals and sexuality? To the old Hebrew—and Jesus was a Hebrew—all creative natural force is of God. Nature is the revelation of the fulness of His Being. He rules the fertilizing powers of nature (Hosea 2, Psalm 104). This implies the sacredness of all things related to sexual love. Hebraism and Christianity at their best never condemned sexual life as such (recall Jesus saying to the woman caught in adultery: "Neither do I condemn thee"), as some later puritans did. Sex was not excluded from the Divine appraisal in the Genesis story. In that story the theological truth is taught that God created the two sexes: "male and female He created them" (Genesis 1:27). And at the end of the story we read, "and God saw everything that he had made (including the male and female genitals) and, behold, it was very good." (Genesis 1:31.) But, oh how often modern religionists-puritans see the very opposite! Yet, God granted man sexual life (Gen. 1:28). Love is the original relationship between man and woman according to God's intention. Parenthetically, one might add that in reading carefully Genesis 1, a person finds God shown as not so much concerned with marriage (that appears in chapter 2) as with sexuality in general. And "it is good."

On the basis of the above findings, Judaeo-Christian theology is not opposed to nudism, nakedness, and sexuality, provided these do not become a substitute religion in themselves (if the latter were to happen, then superbia or the sin of pride would corrupt the original intention of acceptance and naturalness).

One final word. Theology asserts: God made man in His own image. He made a naked man and He made a naked woman and He intended them to live happily in the Garden. The implication here is that God the supreme Creator and first Artist was in the nude; thus He made man "in His own image." By being nudists we simply return the compliment.

"According to the New Testament, the body is the temple of the Holy Spirit (1 Cor. 6:19); in other words, it contains the Divine Spark within. It must not be quenched (1 Thes. 5:19)."



America's Only Nude Public Beach

with Don and Elaine

THE first time I saw Soap Lake my impression was—they could keep it. We had been to Grand Coulee Dam and were returning via the Sun Lakes State Park, when Don stopped alongside the road and said "Come on, let's going swimming." I wasn't a bit enthusiastic, but finally put my suit on and went in. We didn't stay in too long and when we came out I noticed that our oldest girl and I were all broken out with red spots!

After we reached home we mentioned Soap Lake to some friends and were told its waters were medicinal. They visited it every year and took some home with them. This whetted our interest, and the next year, while headed for Sun Lakes again (it's a favorite drive of Don's), we stopped at Soap Lake. Don wanted to go for a swim, but I said "No—Annette and I are allergic to the water." He kept asking and I finally went in. The clincher came when we found out that you could go swimming in the lake without a suit. Well that was for us. Who wanted to wear a suit when you didn't have to? (And this time we didn't break out.)



While there have been several abortive public nude bathing beaches elsewhere in this country (and innumerable 'unofficial' ones), Soap Lake remains the only established site of this kind in the Western Hemisphere.



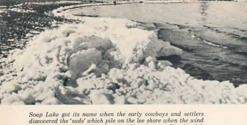












Soap Lake got its name when the early cowboys and settlers discovered the 'suds' which pile on the lee shore when the wind blows—as it does quite often in this country. People visit this famous spa from all over the United States and Canada.

We had heard rumors about a public nude bathing beach, and after making some inquiries we were directed to the west side of the lake. As the accompanying pictures show, the community has done much to promote this (unfortunately) atypical American recreation, and we hope the idea will catch on elsewhere!

When we first started using West Beach you could go in the nude anywhere along that side. However, as the town grew, the nude swimming area shrunk. Now there is a single men's beach, and a married couples' beach—also utilized by the single women. If you want a place by yourself you either walk to a secluded spot or use a boat to get there. There are no formal "rules" or "regulations" as such, but everyone seems to accommodate himself quite well—and all we met were remarkably friendly.

The Indians, of course, had another name for the lake; as you will see below. Tales of the healing qualities of these and other mineral waters abound in the early history of the Pacific Northwest. Lewis and Clark record several anecdotes.

SOAP LAKE
·LEGEND

SOAP LAKE CONTAINS 17 CHEMICALS AND AN ICNTHYOL-LIKE OIL. ONLY COMPARABLE WATER IN THE WORLD IS FOUND AT BADEN BADEN, GERMANY. COWBOYS AND SETTLERS LEARNED OF THE HEALTH-GIVING QUALITIES OF THE BUOYANT WATER FROM INDIANS, WHO, FOR AGES PAST, SENT THEIR AILING TO BATHE IN THE GREAT SPIRITS "SMOKIAM" OR "HEALING WATERS." THIS WAS A FAVORITE CAMPSITE FOR CHIEF MOSES AND HIS BRAVES. WHITE MEN NAMED IT SOAP LAKE BECAUSE OF THE SOAPY FEEL OF THE WATER AND THE "SUDS" THAT FORMED ALONG THE SHORES.

THIS IS INDEED A GOD-GIVEN BODY OF WATER FOR THE ILLS OF MANKIND.

We became curious as to how long the lake (well-known as a spa) had been in use, and who had discovered the medical qualities. We started asking questions of the people who lived at Soap Lake and those we met on the beaches themselves. We discovered that people visit Soap Lake from all over the United States and Canada. They come there primarily to bathe, and one can even rent a house or a motel unit which has the lake water pumped in to it if you prefer to do your ablutions in private.

One of the most interesting persons we interviewed was "Soap Lake Pete" —the only name we ever knew him by. The first time we saw him he was planting small trees along the edge of the lake, and I remarked to Don that he had the most beautiful tan I had ever seen. Of the trees he planted only one grew and it spreads its shade on the beach where the single men now sunbathe and swim. Soap Lake Pete is gone. "We don't know just when, but one summer we came back and he wasn't there to greet us.

From him we learned the early cowboys and settlers called the water Soap Lake because of the "soapy" feel of the water and the suds that piled up along the shore when the wind blew and the waves beat against it.

The Indians knew of the medical qualities of Soap Lake and used it long before the white man came West, however. They called it "Smokiam," which means healing salts. The sick and ailing were sent to "Smokiam" where they steamed and sweated in the mud until their stiff joints were limbered up and their aches and pains disappeared as they gradually grew well again. The Indians have not forgotten, and gather each year from all over the Northwest around the last weekend in July to bathe and swim in the lake. There are more than a hundred teepees set up on East Beach and the Indians put on their tribal dances and hold powwows and play games.

One of the first settlers to make use of Soap Lake was a man by the name of O. A. Anderberg, who became famous as "Dr. Mud." Mr. Anderberg came from Benson, Minnesota, in 1906—and went to the coast where he stayed for about a year. From there he came and took up a 160-acre homestead along the shore, including what was later known as Moeller's Beach (now occupied by the Desert Inn Resort). He soon built his first mud-bath house which consisted of a tent on the beach. Giving mud baths (a technique he learned from the Indians) took up most of his time and a good deal of work; as the mud did not come from the lake itself but was dug from the hillside north and east of the tent site. "Dr. Mud" had it analyzed and used this factor in his advertising: "The only State Analyzed mud used for mud baths."

Most of the minerals found in the lake water were also found in the mud in varying degrees. The establishment was known as "O. A. Anderberg's Mud Bath Resort," and also as Orchard Cove. One of his earlier cards had written on it "Soap Lake Salts and Oil for sale," and also stated "We ship Soap Lake water to any point on order. This water is pumped from a 125-foot well and is the strongest obtainable."

As his business increased the tent gave way to a more substantial building. The front of this building is still standing and has been used for a restaurant. The back part has been torn down, however, as the town grew. Soap Lake has a population of 2,340 and is located on the south shore of the lake in central Washington. The citizens are rapidly developing it into a year-round resort and recreation center, and are concentrating on its parks and beaches—featuring swimming, boating and water skiing.

Temperatures over a 30-year period include a summer average maximum of 82.9 degrees (minimum, 56.2), and a winter average maximum of 38.8 (minimum, 25.3). The average rainfall is 8.06 inches, and the sun shines between *305* and *315 days a year*: there are very few days in the summer without sunshine—which is good news to nudists!

The town has two complete water systems circulating into the 110-odd tourist hotels, motels and baths. All you have to do is turn the faucet and you have either plain water or the mineral variety—which is used for baths and drinking, packaged for salts and even bottled as sovenirs!

One of the unusual facts about Soap Lake is that it is a true natural mineral lake—one of just a few such in the world. The reason it has become so heavily mineralized over the years is that it has no outlet: and is more salty than the sea. The water is supposed to compare with that of Baden-Baden Springs in Europe, and it is the only mineral lake of its kind in the Western Hemisphere.*

The chemicals are effective in producing elimination, stimulation of the flow of bile, restoring an alkaline balance in the body and stimulating the perspiration and cleaning of the skin. Some thirty years ago a chemist by the name of Thorson began to evaporate the lake water to be used for salts, and his wife is still packaging and selling them at the amount of 25 tons a year.

The water has proven beneficial for many other ailments, including rheumatism, skin troubles, arthritis, muscular pains, digestive disturbances, and circulatory ailments. Many people come to drink the water, as it is



Shown here is the "single men's beach," with its complement of the unmarried set. These gentlemen gladly posed for our cameraman when they learned a Soap Lake article was finally to appear in a national magazine.



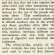
*** CHEMICAL ANALYSIS OF SOAP LAKE WATER**

[illegible]

assimilated very easily by the body and supplies necessary minerals.

Another health aspect to be found at Soap Lake is the plentiful sunshine, and the fact that the lake absorbs the ultra-violet and other energizing rays of the sun. This creates a vast storage battery for the use of the people who come there. This combination of medical water and unusual sunshine is offered nowhere else in the world, and these qualities often offer the solution to problems of eczema, neuritis, sciatica, lumbago, stiffness and nervousness—and also help many cases of digestive and intestinal disturbances.

The ichthyol-like soluble oil the water contains has long been a medicant used in cases of skin disease.



The sulphur, sulphites, sulphides and fluorides all have therapeutic value when they are used under proper guidance. Sodium chloride, sodium carbonate and sodium bicarbonate have often and still are used in preparing mineral baths for people, while sodium silicate is a powerful detergent—especially so when it has been combined with sodium carbonate.

It is still a scientific mystery as to what *particular* mineral the lake's curative powers can be ascribed—despite frequent analysis of the water. No one seems to know where the chemicals come from or how they get in the water. Some people believe that there are mineral springs in the lake bottom that flow into the lake and put minerals into it, while others be-

The city of Soap Lake—which actively supports this project—can easily be seen in the background. While the beaches themselves are a camp-out proposition, the city maintains more than adequate facilities for boat launching, meals, etc.





lieve that minerals wash into the lake by the run-off from the rains.

Whatever the reason for the mineral water, its users are quite devoted. Of the people who visit Soap Lake each year many of them are regular visitors every year and make their reservations for the next year before they leave. People are now beginning to recognize the benefits to their health they get from sunshine, and Soap Lake is situated in the center of an area where ultra-violet rays are in great abundance. This makes a marked increase in the hemoglobin or oxygen carrying substance of the blood after a visit to Soap Lake, or a series of sun baths in this area.

This year we made plans with two other couples to visit Soap Lake for our annual visit. They brought another couple with them and met us at the married couples' beach the second weekend in August. We had our camper and boat with us, and parked in the camp grounds the city maintains on the East Beach, and used our boat as a portable camp.

We swam when we got too warm, water skied, went hiking along the edge of the cliffs, and "just sunbathed and talked" part of the time. Rusty and her husband brought a barbecue outfit with them, and fixed chicken one day.

The combination of the sun and lake water there give you a tan that just can't be duplicated anywhere else. We stayed as long as we could and then regretfully headed for home to plan on returning again next year for a sun and water vacation at Soap Lake—America's only public nude bathing beach. ●



Our noted author, historian-theologian Henry Latour, takes us to the world of the Middle Ages for a brief glimpse of a little-known but highly influential fraternity, the Homines Intelligentia.

The Brethren of the Free Spirit

by Dr. Henry Latour

Left panel of "The Garden of Earthly Delights," by Hieronymus Bosch (The Prado, Madrid).



Details from the central panel of "The Garden of Earthly Delights."

ONE of the most interesting movements of medieval protest against blind conformity and a rigid interpretation of Christianity in Western Europe appeared after the middle of the thirteenth century under the name of the "Brotherhood of the Free Spirit." The Brothers and Sisters produced their quota of saints (St. Thomas a Kempis who is best known for his classic ON THE IMITATION OF CHRIST), mystics (Ruysbroeck who wrote on THE SPIRITUAL MARRIAGE), martyrs (Matilda of Magdeburg) and heretics (Nicholas of Basle). Swabia, the Rhineland and the Flanders were swarming with the communities of the Free Spirit. The secular lords and spiritual hierarchies, the bishops of Cambrai, Strasbourg, Cologne and Bremen, Wuerzburg and other places, in vain incarcerated, tortured, and burned these nonconformists; the movement continued to flourish, establishing outposts in Bavaria, Switzerland, Italy, Austria, Burgundy, and Brabant.[1]

In 1411 the Flemish bishop of Cambrai examined a monk named William of Hindernissen who was suspected of being one of the leaders of the Brethren of the Free Spirit. He was a man of noble birth who had had a successful career as a lecturer in theology in the Rhine Valley and the Low Countries and had twice been prior of a monastery. He was sentenced to several years of penance and seclusion. The inquiry, however, revealed the existence of a secret community called HOMINES INTELLIGENTIAE.

WHO WERE THE HOMINES INTELLIGENTIAE, THE "MEN OF INTELLIGENCE"?

In the terminology of medieval mysticism, "intelligentia" meant the highest faculty of the soul which made it possible for a person to achieve mystical ecstasy and liberation from the shackles of a conventional life. The community of the HOMINES INTELLIGENTIAE had been founded as a result of a revelation experienced by a certain Aegidius de Leeuwe, or Sanghers (Latinized as "Cantor"), a layman who was descended from a distinguished Flemish family and who was already dead by the time of the investigation. The "People of Intelligence" included a number of women. The adherents did not form a closely knit sect, but seemed rather to exist in a number of detached groups.

The brotherhood claimed complete emancipation of spirit and body and believed that one united with the liberating and free spirit of God did not have to conceal the body, one of the Creator's masterpieces.[2] The members also believed in the arrival, in their time, of the Golden Age of the millennium, in which all people would go about in the nude, practice charity, and voluntary poverty (this meant, to them, doing away with nonessentials). They held services in the nude in buildings referred by them as "Houses of Voluntary Poverty" which often included "Cloisters of the Free Spirit." These were really the forerunners of modern nudist camps.

Related to the People of Intelligence



1. Norman Cohn, **The Pursuit of the Millennium** (New York: Harper Torchbooks, paperback, 1961), p. 175.

2. Karl Bihlmeyer & Herman Tuechle, **Church History** (Westminster, Maryland): The Newman Press, 1963), Vol. II, p. 307.



Above: Central panel of "The Garden of Earthly Delights" by the fifteenth century Flemish painter, Hieronymus Bosch. Opposite page: Right panel of "The Garden of Earthly Delights." These, and the illustrations on page 36, give a clear view of this Middle Age genius. His work is considered a forerunner of surrealism, and an early example of the "hidden language of symbolism" in art. The use of nudity is quite striking: his figures "seem unaware of their nakedness" according to one critic. This particular work was intended to be used during worship services of the Brotherhood, and the central panel is seen as a "glorification of free nudity in a luscious garden setting, a realization of Paradise on earth."

were the ALUMBRADOS (or ILLUMINATI), a movement which maintained itself in Spain from the fifteenth to the seventeenth century.[3]

HIERONYMUS BOSCH—THE GREAT FLEMISH PAINTER

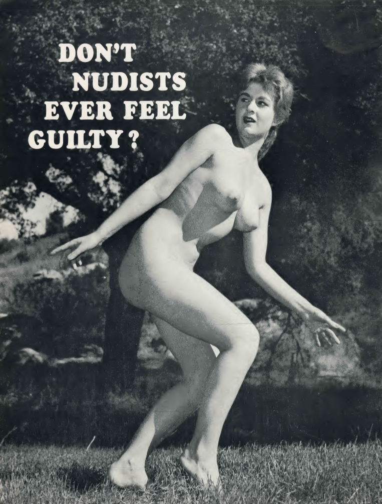
And now we come to the interesting personality of the HOMINES INTELLIGENTIAE in our study. One of the most mystifying and intriguing painters of the late Middle Ages is Hieronymus Bosch. He was almost lost in oblivion, but in our own age his works are increasingly meeting with a wide response. Art experts see in him an ingenious forerunner of surrealism, depth psychology, a practitioner of the hidden, secret language of symbolism in art. According to Wilhelm Fraenger,[4] Bosch was an active member of the HOMINES INTELLIGENTIAE, sympathetic with the aims of the Brethren of the Free Spirit and with all the contemporary movements—and there were many—which advocated nudity, practiced social nudism, and objected to unrational behavior (such as flagellation, excessive fasting, etc.). And if we look at some of the paintings by Bosch (a good paperback edition, BOSCH, by Anthony Bosman, was recently published by Barnes and Noble, Inc., 105 Fifth Ave., New York 3, in 1963), we are bound to agree that nudity figures in them quite prominently, with strong social and sympathetic overtones. In discussing these phenomena, Mr. Bosman write: "His nudes . . . have nothing of passion or of depravity. They seem unaware of their nakedness; they take it for granted, for the artist has painted them almost abstractly, as innocent subjects. Here then, we are confronted with one of the greatest riddles of Bosch, namely: how could this work ("The Hay Wagon") find a place in the ecclesiastical community?" (p. 81). And he concludes that Fraenger was right when he made Bosch a member of the HOMINES INTELLIGENTIAE. According to Fraenger, the famous triptych "The Garden of Earthly Delights, was destined to be used during the services of worship of the Brotherhood, and in that case the central panel would be a glorification of free nudity in a luscious garden setting, a realization of Paradise on earth.[5]

Those medieval inquisitors who disapproved of the Brotherhoods of the Free Spirit, and of the People of Intelligence, ruthlessly suppressed these humble attempts at earthly paradises, leaving behind them, under the guise of religious fervor, hells of unspeakable torture, horror, and censorious silence.

Let us be grateful that the climate in our age has considerably improved and that we may practice our quest of the Free Spirit as ordinary intelligent beings. In this sense, we too, are descendants of the HOMINES INTELLIGENTIAE.

3. **Op. cit.**, p. 308. Cf. B. Llorca, S.J., **Die Spanische Inquisition und die Alumbrados (1509-1667)**, 1934.
4. **Hieronymous Bosch: das tausendjaehrige Reich** Coburg, Germany, 1947).
5. Anthony Bosman, **Bosch** (New York: Barnes and Noble, Inc., 1963), p. 82.





DON'T NUDISTS EVER FEEL GUILTY?

by The Rev. Eugene Roberts

Felicia Hemans once wrote "There smiles no Paradise on earth so fair/But guilt will raise avenging phantoms there." (The Abencerrage. Canto i, l. 133.) It seems to be a natural assumption on the part of our nonnudist brethren that such obvious fleshy Sybarites as we must at least have the grace to be ashamed of ourselves!

IN A SOCIETY riddled with guilt, everybody is supposed to play the game to wit: feel guilty about some real or imagined sin. The other side of this status symbol is to take the tranquilizers the psychiatrists prescribe and nod knowingly when the preachers promise forgiveness. But guilt is fashionable and everybody must tote a load of it in order to be fully human and socially acceptable. A few who feel themselves to be among the enlightened elite pooh pooh the whole idea and point out that guilt is old-fashioned and is passing out of the sophisticated picture.

Look again! Guilt is the healthiest corpse we've ever seen. What else can explain the modern phobia for self-justification if it isn't an attempt to rationalize guilt? Only a few mossbacks may still formally hang on to the doctrine of original sin but they are not in the minority in actual practice. Original sin is that ancient aberration that says that what God created—human flesh—is tainted with the sin of Adam and that all you have to do to be sinful is to be born. The fact that the Bible begins with the declaration that God saw His creation to be good makes no impact on these theological throwbacks. They are certain that sin and human flesh are one and the same and you can go to hell if you don't agree with them.

The picture is really hellishly simple: flesh is evil and the spiritual is divine. Solution: deny the flesh and worship the spiritual (whatever that may turn out to be). Thus, even though you cannot get rid of the fleshly side of life, you can pretend it is nonexistent or powerless. This is another ironic twist to the Christian teaching about life which never denies what exists or equates the material with evil but rather builds on the material as a symbol of even more lasting realities. Denial however, the negative approach, is always easier and man is noted for taking what he considers to be the easiest way out.


Ed Lea—Calypsus Grove

Original sin is that ancient aberration that says that what God created— human flesh—is tainted with the sin of Adam and that all you have to do to be sinful is to be born.

See how easy it is to be up-to-date? Ignore the best lessons of history and subscribe to the ancient oversimplification that life is a matter of black or white, material or spiritual, good or evil. Line yourself up on one side of the fence and condemn everybody on the other side. Make your

(continued on page 59)



FREUD
THE SEXUAL ENLIGHTENMENT OF CHILDREN

by D. A. Riegel

Michael Leonard



Does a subject have to be labeled 'nudist' or 'nudism' before it has import for our fraternity? We think not; feeling that it is desirable on occasion to examine what is basically a portion of nudist philosophy albeit expressed by another from a different frame of reference. Perhaps you will find in it a crystallization of a theory we too often take for granted, although we, as nudists, put it to practice in our everyday lives.

SIGMUND FREUD hardly needs an introduction in a day and age when a (minimal) estimate in a recent, widely-circulated Sunday supplement can declare, in an off-hand manner, that fifteen per cent of our population has undergone psychiatric treatment at one time or another—and add that undoubtedly twice that many need it. We are blandly assured that a good tenth of our number will be institutionalized at one time or another for some form of mental abberration, and even the so-called funny papers abound in amateur headshrinkers: from the pithy octegenarian Mary Worth to Peanuts' pre-primary Lucy, with her sidewalk Psychoanalysis-While-U-Wait. We are airily certain that "Freud" is behind all this (as indeed he is), but while "neuropath" and "psychopath" are practically household words and/or fixtures in today's status-seeking society (an analyst rates higher than two cars and a boat), Freud and his rich vocabulary were hardly so popular when they first made their appearance. The keystone of his initial disrepute, as we shall see, was his revolutionary ideas concerning the primal, *instinctive* motivations underlying and effecting Man's overt consciousness and behavior.

Briefly, according to Freud, every phase of a state of mind may be represented by distinctive units of action, called "complexes," or wishes. The essential conditions of life are such, however, that all these complexes cannot be realized or satisfied at one time: life, consequently, encompasses a series of constant choices between conflicting alternatives—of which many must of necessity be "repressed" if the course of life is to go on at all. This repression may be complete or partial; and if partial, does not destroy the wish but merely renders it "subconscious." This subconscious, in turn, may be completely dissociated from the conscious life and alternate with it, or it may emerge against the repressive factor. The resultant, in either case, is the overt state of consciousness or behavior which an individual manifests: i.e., what a person exhibits to the public at large. Every phase of a state of mind—or what makes a person tick, as it were—may be accounted for in these terms; which are ultimately reducible to the actions and interactions of the primary instincts of self-preservation, sex, hunger and "gregariousness." These comprise Freud's *libido*, a term introduced by him into analytic psychology in 1895 to denote the vital urge or craving which is behind all human endeavor: especially the desire of the reproductive instincts.* This was a distinct shock to his contemporaries, who had preferred, via the three prevalent schools of psychological and philosophical thought, to treat the total human organism as consisting of different—or at least integrated, parallel parts.**

Freud further disturbed his contemporaries' equilibrium by extending the humans' libidinal sexuality well into pre-puberty—which was too much for the man (or woman), circa 1900, to accept. Even today, in circles as liberally inclined as social nudist environs, mention of Freud or "Freudianism" often evokes a wry laugh, if

not worse. It is because of the importance of his teachings, and direct interrelationship of some of them with nudist philosophy, that his remarks are pertinent to these pages; and it is hoped that this sampling of his thought will lead the reader to a further investigation of the man whose systemization is considered to effect, among other things, what all other main schools fail to accomplish: formulate a precise law of the rise, operation and subsidence of ideas.***

Freud's first published work of note, *Selected Papers on Hysteria*, was written in collaboration with Joseph Breuer, and published in 1895. For

Freud's first favorable public notice, after years of anonymity, was soon dispelled as he began publishing his views on sex and children. The attention his preliminary efforts received prompted him to firmly outline his opinions on this subject.

(Staff)—Oakleaf Ranch



the decade following he stood "completely isolated" from the medical world, and his theories were the object of ridicule—when not completely ignored. It was not until 1902 that he began to gather followers, and 1906 before he received any particular international attention. His *Psychopathy of Everyday Life* (1904) won him favorable public notice—soon dispelled, however, as he began publishing his views on sex and children. Indeed, it was during this time that he was contacted by Doctor M. Furst, editor of *Soziale Medizin und Hygiene*, and asked to express his opinion on the "sexual enlightenment of children." This appeared in the form of an open letter in 1907.

After voicing his appreciation to Herr Furst (for "unlike many other colleagues you do not dismiss my ideas without a hearing because I regard the psycho-sexual constitution and certain noxae in the sexual life as the most important cause of the neurotic disorders that are so common."); Dr. Freud got immediately to the questions posed to him: should a child be given any information at all in regard to the facts of sexual life, and at what age and in what manner should this be done. He settled the first point rather quickly: "It is quite inconceivable [this] could ever be the subject of debate." He went on to outline the stock screams of societal outrage (Is it a fear of arousing premature interest? Is it a hope of retarding sexual development until such time as it can find its way into the only channels open to it in the 'civilized' [emphasis ours] social order? Is it supposed that children would show no interest or understanding for the facts and riddles of sexual life if they were not prompted? Is it regarded that knowledge withheld from them would not reach them in any other ways? Or is it "genuinely and seriously intended that later on should they consider everything connected with sex as something despicable and abhorrent" from which "their parents and teachers wish to keep them apart as long as possible?"); and once these protests were cataloged, he tore them to ribbons—finding them "all equally foolish," and it "difficult to pay them the compliment of serious refutation."

He chose, instead, to let another refute them for him, quoting "that great thinker and friend of man," Multatuli:

> To my mind it seems that certain things are altogether too much wrapped in mystery. It is well to keep the fantasies of children pure, but their purity will not be preserved by ignorance. On the contrary, I believe that concealment leads a boy or girl to suspect the truth more than ever. Curiosity leads to prying into things which would have roused little or no interest if they were talked of openly without any fuss. If this ignorance could be maintained, I might be more reconciled to it, but that is impossible; the child comes into contact with other children, books fall into his hands which lead him to reflect, and the mystery which things he has already surmised are treated by his parents actually increases his desire to know more. Then this desire that is only incompletely and secretly satisfied gives rise to excitement and corrupts his imagination, so that the child is already a sinner while his parents still believe he does not know what sin is.[1]

Freud went on to declare that it was "surely nothing else but habitual prudery and a guilty conscience in themselves about sexual matters which causes adults to adopt this attitude," with a few possible exceptions—including plain ignorance. He then explains that children not only have the sexual instinct before pubescence—which was unheard of in those days—but readily demonstrated it with examples from his *Three Contributions to the Theory of Sex.*****

When Freud proclaimed that children had a definite sexual urge—and outlet of sorts—at a far earlier age than previously imagined, he scandalized the world. His theories are generally countenanced today, despite the tendency to avoid their implications; but at the time they were revolutionary in the extreme. If you accept his ideas on a sexual or self-preservative fixation, and understand the vital importance that an early sidetracking, as it were, of certain desires assumes—then you can immediately discern the absolute necessity for the proper sex education of children—which includes a pace suited to each individual child.

Before the time when puberty "presses eroticism [and it *isn't* a dirty word] into the services of reproduction," a child can naturally undergo certain inhibitions. In the cases of those persons who later become perverts and neurotics, the *transferral of the sexual center to the genitals is only incompletely accomplished.* To further complicate matters, a child is *mentally* capable of mature love long before puberty; lacking only the ability for reproduction. (He is capable, for instance, of most of the nonphysical manifestations of love: tenderness, devotion, and jealousy.) It "may be definitely asserted," says Freud, "that the mystery which is set up withholds

him only from intellectual comprehension of achievements for which he is psychically and physically prepared."

Freud declared that the intellectual interest of the child—his desire for knowledge in the "sexual riddle of life"—finds expression at an earlier period than is usually suspected; and bluntly states that if the parents are not aware or have not come across examples of this, they "must either be afflicted with blindness . . . or, when they cannot overlook it, must make every effort to stifle it." A more explicit problem which parents almost universally try to ignore, according to him (and most of us parents, admittedly), is the origin of children. This is "usually aroused by the unwelcome arrival of a baby brother or sister. This is the oldest and most burning question that assails immature humanity, and those who know how to interpret myths and legends can detect it in the riddle which the Theban Sphinx set to Oedipus." (See illustration below.)

At any rate, when the child (if he has nerve enough, or doesn't already know) comes up with his "Mommy, where did little Arthur come from?"; the "answers usually given in the nursery wound his frank and genuine spirit of investigation, and generally deal the first blow at his confidence in his parents." From this time on, Freud continues, he "commonly begins to mistrust grown-up people and keeps to himself what interests him most."

After giving a poignant example of the neurosis which commonly arises in unanswered unconscious questions —obsessive speculating—he continued with a brilliant denunciation of the motives behind and the persons guilty of denying children the information which their thirst for knowledge demands. "To be sure, if it is the purpose of educators to stifle the child's power of independent thought as early as possible (as a former teacher, I sometimes wonder) in order to produce that 'good behavior' which is so highly prized, they cannot do better than deceive children in sexual matters and intimidate them by religious means.

> The stronger characters will, it is true, withstand these influences; they will become rebels against the authority of their parents and later against every other form of authority. When children do not receive the explanations for which they turn to their elders, they go on tormenting themselves in secret with the problem, and produce attempts at solution in which the truth they have guessed is mixed up in the most extraordinary way with grotesque inventions; or else they whisper confidences to each other which, because of the sense of guilt in the youthful inquirers, stamp everything sexual as horrible and disgusting. These infantile sexual theories are well worth collecting and examining. After these experiences children usually lose the only proper attitude to sexual questions, many of them never to find it again.[2]

After thus adequately disposing of this question—whether or not to inform children as to the facts of sexuality—he shifts to the rest of the problem: at what age and how to bring this about. Here it is that one may feel a little smug, for a while, anyway, as Freud himself skirts the issue somewhat. First, it seems to him that the "overwhelming majority of writers, both men and women, who have dealt with the question . . . have expressed themselves in favor of enlightenment." Expressed themselves very poorly, however. The customary method is not the right one, he feels: wherein all sexual knowledge is kept from children as long as possible, and then on "one single occasion an explanation, which is even then only half the truth and generally comes too late, is proffered them in mysterious and solemn language."

Amen.

"Most of the answers," as if this weren't already enough to shatter our mid-twentieth-century parental egos, "make such a pitiful impression, at least upon me, that I should prefer parents not to concern themselves with the explanation at all. *It is much more important* (italics ours) *that children should never get the idea that one wants to make more of a secret of the facts of sexual life than of any other matter not suited to their understanding.*" Here too it is worth emphasizing again the phrase "matter not suited to their understanding." To put it simply (not that it will make the parental *task* any simpler): don't bother telling them something beneath their dignity or intelligence. None of this "The Doctor brought it" business. When the hoary explication is made, the child will more than likely retort: "What happened to your big stomach, Mommy?" (I know, "The Doctor took it away, Dear. Now shut up and go play!") On the other hand, don't hide behind a medical dictionary, veiling simple, straightforward answers in unintelligible gibberish.

To make the parental task easier, we must first engender the proper conditions for learning. It is necessary that "from the beginning every-

"Oedipus and the Sphinx"—Jean Auguste Dominique Ingres





Jim Cameron, Olive Dell

Freud felt that "specific explanations about the circumstances of human sexuality and some indications of its social significance" should be provided "before the child is eleven years old." He felt that the time of confirmation was especially suitable for this.

thing sexual should be treated like everything else worth knowing about." Schools should "above all" not evade the task of mentioning such matters where they are applicable to the classroom situation; and it is the duty of the parents to provide the necessary atmosphere at home—an atmosphere wherein the "curiosity of the children will never become very intense, for at each stage in its inquiries it will find the satisfaction it needs."

Freud felt that specific explanations about the circumstances of human sexuality and some indications of its social significance should be provided before the child is eleven years old; and that the time of confirmation was especially suitable for the presentation of "those sexual obligations which are bound up with actual gratification of this instinct," to the child who already has full knowledge of the physical facts involved.

He concluded his paper with a brief summary, and added a few comments on the general educational systems prevalent in Europe at that time—comments, incidentally, which were in general neither complimentary nor calculated to win him any friends. It is easy to see, from the previous readings, why Sigmund Freud is such a controversial figure even in this day and age; and why he is often regarded as a crackpot, to put it mildly. Anal fixation, the interpretation of dreams, psychic traumata, the ego, the id: all may be scientifically sound, at least as far as most professionals are concerned, but have an unfortunate aura of quackery about them which makes it hard for the layman to take Freud and his teachings seriously. *The Sexual Enlightenment of Children*, however, makes a point that anyone can understand—and in language which leaves nothing to be desired. It was originally intended as "an independent opinion of an individual physician whose professional work offers him special opportunities for studying the subject," and not a regular treatise. For this reason it is admirably suited to its purpose, and offers a refreshing contrast to the more 'modern' opinions we have seen of late. (See especially Dr. Rose Franzblau's piece of idiocy, in *Pageant* magazine, October, 1964; and Reid Schumacher's evaluation of this article in *Paradise* 10, "Alice's Sister Rose—in Wonderland.")

Whatever our readers' preconceived notions of Freud and Freudianism, it is hoped these pages have given a new insight into one of the foremost thinkers of our times; and a philosophy on the sexual enlightenment of children which spells out something social nudists and their stay-at-home counterparts have been putting into application for many years, whether they realized it or not.

1. Multatuli was the pseudonym of Eduard Douwes Dekker, a Dutch writer of the later nineteenth century. He resigned, under pressure, from the Dutch colonial service (East Indies), and later wrote a book denouncing the evils of the Dutch administration. He penned many highly-esteemed satirical works on social, political and philosophical questions.
2. His original was first published in **Soziale Medizin und Hygiene**, Vol. 11, 1907. It has been reprinted in **Sammlung**, Zweite Folge; **Collected Papers**, 11, (the Hogarth Press, London), and also in the **Great Books of the Western World**, Vol. 54. (Encyclopedia Britannica, Inc., 1952.)

*The libido is regarded as having two main phases or aspects: the sexual, or race preservative, and the nutritive, or self-preservative. Every human activity is considered as satisfying in some form or another one of these spheres of desire, and as being the result of the specification in concrete reality of one or the other of them. Thus the various forms of art may be the expression of the sexual libido, and different callings and professions are manifestations of the self-preservative urge: as may be a compulsion to work. This of course can and often is an expression of the sexual libido—as for instance the female deviate who "does a man's job" and receives partial sexual gratification from it. (See Chidikel here: Female Sex Perversion, Eugenics Publishing Company, New York, 1935. Chapter VIII, pps. 35-36, 42-43.)

This point of view is of great importance, particularly in the psychotherapeutics of certain psychogenic nervous disorders. (Hysteria is a prime example: the libido becomes fixated on the physiological level with the result that there is an exaggerated activity in some of the bodily processes, etc., which can alter the metabolism, for instance, and/or change a person's physiological makeup. Should the libido become fixated upon certain psychic elements, the result is generally a special form of thought, compulsive fear, doubt, action, etc.—without any corresponding change in the physiology. There could be, and is, almost any combination.) It is the purpose of analytic psychology—as practiced in a therapeutic sense by physicians—to resolve the fixations of the libido and thus free the patient from his physical symptoms or his mental inhibitions: to allow him, therefore, to be educated back to normalcy. (Or at least our society's view of what constitutes 'normalcy.')

**This way, no doubt, they could ignore the parts which they didn't understand or didn't want to understand: subordinate or banish to limbo portions which couldn't be controlled—the genitals for example. There were, at Freud's time, the same main schools of psychological/physiological thought which are identifiable today, developed over the centuries by the age-old question of the relationship between mind and body. The two rival theories most in vogue were a form of today's conflict between psychological parallelism and interaction. The former holds that mental and bodily processes run side by side, without mutual interference or influence. The alternate theory declares, on the contrary, that the two interact: we brood, and get a stomach ache; or we get a stomach ache, and brood. The former commits an indecency against common sense, but leaves the order of the natural, physical universe intact—and is handier in a laboratory. The latter idea forces one to accept, however logical else it may seem, that mind is a special mode of energy capable of give-and-take with the various forms of energy familiar to us.

Finally, there is (as might be imagined) an area of panpsychism, wherein the attempt is made to reconcile the poles. Freudianism, as can easily be seen, in a sense transcends a reconciliation and fuses the opposites together somewhat. His contributions fit in best with groups like the functionalists: who believe in the reality of consciousness with the parallelists but at the same time go along with the behaviorists in that they stress its functional character. (The behaviorists, in turn, feel that consciousness is the response or behavior of the organism toward its environment.)

At any rate Freud entered into already muddied waters, and was viewed by most of his contemporaries as being just one more foot to stir the silt.

***This is tied in with our earlier comments. The so-called "law of association" is nearest to such a law—but the associationists themselves have happily split hairs to the extent that it is regarded or passed off as a formulation of the conditions under which ideas appear, rather than a statement of their dynamic relationships and bases. (This centers around the associated 'bonds' or 'connections' between stimulus impressions and response tendencies, formed by an organism as the basis to the learning process. The difficulty lies in whether there is an actual and definite connection of some sort in the organism's nervous system, or whether the process of association is simply an unobservable variable which intervenes between a stimulus and a response.)

****Here he demonstrates that the specific organs of reproduction are not the only portions of the body which are a source of pleasurable sensation, and that "Nature has stringently ordained that even stimulation of the genitals cannot be avoided in infancy." (Anyone who has bathed a child has seen evidence of this. The tendency is to repress this observation as being 'unwholesome' or some such.) He concludes that puberty is merely the stage during which the genitals acquire supremacy among the various cutaneous (erotogenic) zones. The stimulation of these areas during the pre-pubescent period by the activity of certain biological impulses and as an accompanying excitation during many affective states, is characterized by Havelock Ellis as the "period of auto-eroticism"—a term very much abused these days by the so-called sensualists and/or sexual libertines.



the courage to be

by Robert T. Mayrand

"Accept the fact that to be different entails the problem of being a scapegoat, but dare to be different, dare to be happy, dare to be a nudist, and perhaps when the message has been preached often enough . . . nudism will no longer be the scapegoat."

THERE IS perhaps no more outstanding aspect of contemporary nudism than this: the nudist stands as humanity's scapegoat. Why? Because he attempts to create, to live, and to enjoy a philosophy dedicated to a bodily enjoyment which, since the time of Plato, man has said is wrong. The proper life, says modern man, following Plato, is the life of the mind, the life of the spirit. We have the popular attitude that a Christian is more purely a Christian the sooner he detaches himself from the world; and from his body. That this is contrary to Christianity is axiomatic; nothing on earth is profane to the true Christian. On the contrary, everything is sacred for him who in every creature distinguishes the particle of the elected being that is subjected to the attraction of Christ. For as Saint Paul said in Romans 14:14, "I know, and am confident in the Lord Jesus, that nothing is of itself unclean; but to him who regards anything as unclean, to him it is unclean." Further, he said, in Titus 1:15, ". . . for the clean all things are clean, but for the defiled and the unbelieving nothing is clean."

The nudist clearly asks, "How can I achieve my potential?" He finds the answer in promoting his totality, not body and soul, but body and spirit interconnected in such a manner as to represent *one*. In so doing this, and in further actualizing his position in practice, he establishes and practices mankind's deepest yearning and hunger, the recognition and value of his physical attributes. In the name of misconceived and misplaced religious fervor, mankind has attempted, without success, to exercise his body, the culmination of this attempt being in the contemporary body taboo prevalent in the United States. Because misanthropy must have an outlet and the courage for another always elicits attack by the coward, the nudist is thus vulnerable; he becomes the classic scapegoat.

The nudist is attacked for three qualities that are implicit in his philosophical position: love, courage and knowledge. There are two positions regarding love. One divides it into types, as for example love of brotherhood, love of family, erotic love, and love of God. The second position states that love is a spiritual quality, and thus must be purified of all 'earthly' elements before it can be

MICHAEL LEONARD





MICHAEL LEONARD - SUN VALLEY GARDENS

'true.' Now the nudist offers a third position, a position that is valid—valid not only because it rests on common sense but because it can be substantiated from the nature and condition of man. The nudist position is that *love is a unifying quality*. In other words, there are not different types of love, nor is love something that has to be purified. Rather love is one; and the substratum, due to the fact that we are human, is erotic. This is the great contribution, that all love is permeated with the energizing quality of the erotic. Too long has man been shackled by the idea that the erotic is sinful, that purity is in effect celibacy and chastity. I am a man, therefore I am erotic. I love as and with my manness—not as a desexed creature. Thus, the nudist, by proclaiming that the human body is not profane, can truly love. This point is worthy of emphasis: the nudist is not ashamed, he stands free, and unencumbered, yes; but this is not essential. What *is* essential is that he denies not his or her body. Rather he is proud of his body, including, very importantly, his genitals—and hers. That the position of the nudist is frank and honest is axiomatic; that it is fundamentally human is also true. The nudist lives by example, the example of honesty. To love is to make oneself vulnerable, to be vulnerable is to be hurt. When you reach out in an attempt to touch your heart to another, the reaching out is the act of supreme love. Not the *receiving* of love, but the *action* is the fundamental truth. To act implies the readiness to accept the consequences—to be hurt. It is thus better to love and to suffer hurt than never to love and to live in

apathy. Thus the nudist in loving his body, in loving nudism, *in the sheer act of loving,* accepts his hurts, his position as scapegoat.

Because the erotic is the basic substratum of love, it is of course easier to be friends with the opposite sex. This is the fundamental cement of society. Thus, there is a natural and wholesome love for the body of the opposite sex which manifests itself in voyeurism, but even more in the willingness to act for the other, for the many.

The willingness to act, then, necessitates the second quality of nudism: *courage.* The nudist truly has the courage to be. Nudism is based upon courage, the courage to be different, to be a nonconformist. As Emerson said, "Whosoever would be a man must be a nonconformist." The nudist decides for himself; as St. Paul said: "Test all things, hold to that which is good." The future of mankind, as Chardin so aptly pointed out in his *The Phenomenon of Man,* has only two choices, the end of man or the opportunity to even higher evolutionary status. The end of man will be brought about only by love. Apathy, based upon fear, is the basis for the hard mentality. Apathy is the basis for conformity, which will end in human society becoming the human ant hill predicted by Orwell and Huxley, and evidenced today in those countries where men do not speak out or act. The nudist does not pay lip service to nonconformity, he acts out, courageously, his principles, and thus, because he dares, he becomes the ready target, the observable scapegoat. Courage is the willingness to act in the face of, and in the presence of, fear. It takes courage today in our society to stand naked in one's own home; this is recognized and applauded. Nudism, the practice of nakedness in concert with others, requires even greater courage because even greater fear attends the act. But it is psychologically true that once one faces fear, the fear diminishes and disappears. Thus, to a patient who is afraid of walking across a bridge, one can only give the time-proven advice of Aristotle: go walk across the bridge and the fear will leave you. To be courageous, one must act courageously. This the nudist knows; and this the nudist does. To dare to be different is to be whipped with the displeasure of society; to be a nudist is to stand; and to stand as a man is to be a scapegoat.

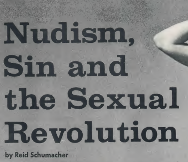
To take a position implies a viewpoint. Thus, the third element of true humanness appears in the nudist stance: *knowledge.* The nudist stands unique in an ever increasing milieu of technocracy, sophistication and complexity. He, and he alone, today has returned to the source of all true knowledge, nature. Urbanization has divorced man from nature, has clothed him and restricted him in other ways. By returning to nature and flinging off the constraints on nature, symbolically in the removal of clothes, the nudist returns to the fount of knowledge. The energizing qualities of love, of courage, fuse with the world of nature, and culminate in true humanness. The nudist is aware of the fact that as a human he cannot stand apart from nature, that he is *in* nature in a very special way. Once the nudist bases the substratum of his knowledge upon the principles of nature he logically progresses to the history of man's ideas. The nudist buttresses his philosophy with the thoughts of the great minds in the history of mankind. This is not the place to develop the ideas of these men, but only to mention some, easily recognizable, who spoke out strongly and emphatically in favor of social nudism. They include Plato in the *Republic,* Epictetus in the *Discourses,* Thomas More in the *Utopia,* Campanella in the *City of the Sun,* Jean Jacques Rousseau in the *Emile,* and Augustine, to mention a few (this list should of course include the Bible).


ED LEA


MERVIN MOUNCE-SUNSHINE COUNTRY CLUB

Nudism is the *basis* for self-realization, for self-actualization. In order for man to be truly mature he must be genuine, spontaneous, honest. He must incorporate the qualities of love, courage and knowledge. This nudism offers, this nudism encourages, this nudism practices. Accept the fact that the body instead of being profane, is good; accept the fact that one can live genuinely, spontaneously, and honestly; and one accepts nudism. Accept the fact that to be different entails the problem of being a scapegoat, but dare to be different, dare to be happy, dare to be a nudist, and perhaps when the message has been preached often enough, and practiced, nudism will no longer be the scapegoat. It will be, as the philosophers listed above have hoped, the proper role of mankind. The evidence indicates, the courts have approved, the time is coming.





Nudism, Sin and the Sexual Revolution

by Reid Schumacher

EDEN 11 came as close as any magazine to evaluating the role of sex in the nudist society, but in the interim some new factors have come into being which must be considered.

WHEN we speak about nudists we are speaking about human beings in general. No nudist going about his daily business is conscious of himself as being *a nudist*, any more than a registered member of a particular political party goes about his daily business preoccupied at every moment with the fact that he is a Democrat or a Republican. We mention this because although the nudist movement has been on the American social scene for more than three and a half decades, the general public is forever conceiving of nudists as individuals apart from the general public. Specifically, nudists are conceived to be either lewd exhibitionists or, at the other end of the behavorial spectrum, to be puritanical Mrs. Grundys—minus clothing (if that isn't a contradiction of terms). If nudists were



Michael Leonard

It has always been our firm stand that nudity does not necessarily have anything at all to do with aroused sexuality. "Put in its bluntest terms: nudists chide the general public for its concealment obsession; and they ridicule a society which . . . conceives of its basic human organisms as being indecent."

nothing but lewd exhibitionists, there can be no escaping the fact that by now they and their nudist organizations would have been prosecuted and legislated out of existence. To a large measure the survival of the nudist movement relates to an image which the nudists have successfully projected to other elements of the general public—an image which portrays nudists as holding a firm belief in the physical decency of the natural human form coupled with the affirmation that nudity does not necessarily have anything at all to do with aroused sexuality. Put in its bluntest terms: nudists chide the general public for its concealment obsession; and they ridicule a society which while aspiring to wholesomeness at the same time conceives of its basic human organisms as being indecent.

To a flabbergasted public the question has always been: do you mean to say that nudist parks are not hot beds of sexual activity? And the nudist reply, as well as the reply of every impartial academic observer who has examined and reported on social nudist parks, has been: yes, that is correct, nudist parks are assuredly not hot beds of sexual activity. Indeed, the atmosphere in nudist parks tends, if anything, to be somewhat straitlaced. Recent articles in *Holiday* magazine (August, 1964) and *Fact* magazine (Issue No. 4, 1964) have both labeled nudists as latter day puritans. The recent book *Social Nudism in America* (College and University Press, New Haven, Conn., 1964) registered the impression that nudists are overly burdened with regulations which not only prohibit sexual misconduct, but which also inhibit normal body contacts and simple overt expressions of familial love and affection. Correct or not, these represent one type of impression which generally prevails among a sizeable portion of the reading public. And with this type of public image social nudism has survived and grown.

It would be peculiar indeed if a movement with as wide an appeal as social nudism did not in fact have among its membership a representative sampling of the entire range of personality types found in our larger society. It would also be peculiar indeed if over a thirty-five-year period of time, there had not occurred a diversity of thinking within nudist circles. Certainly since 1929—the generally acknowledged beginning year for social nudism in the United States—there have occurred many changes in our national social life—and the one change which concerns us here is the so-called sexual revolution. While it may be thought that the very appearance of social nudism as a movement epitomizes the fact that a sexual revolution must have assuredly begun, nudists themselves often prefer to think of social nudism as one thing and the sexual revolution as another. For example, one could be a nudist and yet maintain the strictest of sexual codes relating to the desirability of a monogamous marriage, the sanctity of the marriage vows, and the indissolubility of an established family. In short, without any sexual experimentation or without the adoption of new patterns of overt sexual behavior one could become a nudist.

Thus, whatever its origin, social nudism proclaimed from its inception that it was concerned with attitudes toward nudity and obscenity and that it was not concerned with establishing new patterns in overt sexual conduct. Nudists said then and nudists say today, that what they are concerned with as a movement is to have the human body accepted as a decent physical entity. This nudists conceive to be *the* important goal—for whatever else one can do with or to a human body—nudists took it upon themselves to proclaim the thought that the body ought to be accepted as decent in positive terms rather than be rejected in the negative terms of obscenity. And that is about where the organized nudist position stands today. The nudist movement is not out to direct and channel the sexual revolution. Nudist leaders have been perfectly content to try and put across the one basic idea that the human body is physically decent and ought not be the victim of a concealment obsession.

To be sure, in the course of advancing this one basic thought nudists have seen legitimate areas in which the application of this idea is both appropriate and necessary. Thus there have been articles written dealing with health, recreation, relaxation, sex education, and related topics. Since nudism has a representative cross section of membership from the population at large, it is not surprising that clergymen, educators, artists, photographers, architects, and doctors should all find some connection between the

concept of human physical decency and the special vocations which engage the attention of these individuals. There is, for example, a relationship between religion and the dignity of man, between mental health and physical health, between the fine arts and the utilization of nudity as a reoccurring art representation, between education and one's response of self-acceptance or self-hate. But in addition to responding to these obvious areas of legitimate concern for practicing nudists there has also occurred in nudist circles, as well as in our larger society, a response to the so-called sexual revolution. This latter response stems not at all from the basic proposition that the human body is physically decent, but from the fact that nudists as well as all other individuals have sex lives too and this particular aspect of life is undergoing a change.

The disadvantage, if it is indeed that, which nudism finds itself in at the present time is that the public has tentatively accepted nudism as a puritanical attitude toward sex and nudity —sort of better than average accommodation of the sex drive or conversely, a sex drive too weak for society to fear; while the actual fact of the matter is that nudists are overwhelmingly average people who, though they know how to accept nudity, still ask questions which go far beyond the mere acceptance of nudity. There is, after all, a life still to be lived after one clarifies the fact that the condition of human nudity is a decent state. One of those aspects of the life still to be lived is the nature of one's sexual experiences.

Obviously, one can be a nudist and entertain any type of belief in any field of thought and action. There are logically consistent nudists and grossly illogical nudists. The point is simply this: nudists aren't strait-jacketed in their views. But at this juncture we must clarify the air between nominal nudists and "card-carrying" nudists. The nominal nudists—and there are in all probability several millions of these in the United States alone—are not bound in their conduct by regulations codified by a national nudist organization. "Card-carrying" nudists are. And the code of conduct spelled out by some of our national nudist organizations is quite lucid.

For example, one of the regulations of both the American Health Alliance and the American Sunbathing Association, to cite two national organizations, is that alcohol is prohibited in nudist parks. Member parks are obligated to enforce that rule. Under this obligation, it is not for the individual member to issue pronouncements about what he believes about nudism and alcohol. If he undertook to join one of these national nudist organizations he assumes in his affirmation of membership the responsibility to live up to the organization's regulations. He may drink to his heart's content—at home or elsewhere; but he is obligated to come to camp sober and to remain so.



Michael Leonard

This ridiculous concealment obsession is the prime target of social nudists; they are not particularly concerned (as a movement) with the "sexual revolution" as such.

Another example relates to a "card-carrying" nudist's political views. National nudist organizations often specify that people who advocate the violent overthrow of our form of government are not acceptable for membership. In one of its simplest interpretations this means that a Communist is not eligible for membership in national nudist organizations. Now obviously one *can* be a nudist and a Communist at the same time—even logically so—but not as far as these national nudist organizations are concerned. They don't want subversives on their membership rolls.

Another example of the binding of a "card-carrying" nudist to a particular code of conduct relates to marital status of individuals. All national nudist organizations declare that both husband and wife must become members of the national organization or else neither partner may join. These national organizations are explicit in this requirement for the simple reason that such organizations do not wish to be a party to divisive tactics within family matters. The organized nudist movement has been characterized as being basically a family enterprise. The national nudist organizations want to keep families together. And germane to this end it goes without saying that wife-swapping is and shall remain beyond the sanction of any bona fide national nudist organization.

As with drinking and subversion, if one wishes to dishonor the responsi-



Sunshine Gardens

Nudist parks are assuredly not hotbeds of sexual activity. Indeed, the atmosphere tends, if anything, to be somewhat strait-laced.



Tony Hillery—Forest City

Nudists have always maintained that what they are concerned with as a movement is to have the human body accepted as a decent physical entity. This nudists conceive to be the important goal, rather than a negative self-rejection.

bilities of national membership by indulging in forbidden park activities, it can be done—but there is a price to pay. Nudists may entertain a wide variety of attitudes toward sexual conduct, but within a bona fide nudist park no latitude is provided for variations. Nudist leaders no less than rank and file nudists have concluded that gaining an acceptance of the decency of human nudity is a big enough order for the organized social nudist movement. We are not organized to nudge the sexual revolution into various channels of deviant behavior. And any national nudist organization which should publicly declare that it advocates nudity *and* sexual license would be promptly and effectively destroyed by society.

All well and good, but in fact does there exist sexual license within nudist parks—say of the wife-swapping variety? This question about wife-swapping within nudist parks is something like asking the question does anyone ever get away with stealing in nudist parks? Researchers Ilfeld and Lauer (*Social Nudism in America*) reported: "At Allison Oaks and other camps, nearly complete trust exists among members . . . No reports were ever heard of robbery or theft."

Wife-swapping may be a phenomenon on the American social scene today just as petty robbery is, but as with robbery, wife-swapping within nudist parks, if it exists in any degree at all, is of such a clandestine nature as to be totally hidden. The categorical answer may be given that within the present climate of thought and practice within American nudist parks, wife-swapping does not exist.

But in all honesty, we must simply note that it is not appropriate nor feasible for a nudist organization to follow its members as a "private eye" might, to keep tabs on out-of-park activities. The old American concept of innocent until proved guilty is the sensible live and let live attitude which prevails in evaluating the outside conduct of the diverse nudist cross section.

Parenthetically, we might note that although we all live in a world community where the amount of social disorganization seems inordinately high, as exemplified by our own nationally high divorce rate—nudists are not individuals eager to be visited by an excess of emotional strain, a needless compromise of moral standards, or a total disruption of sensible family life—things which can and more often than not do result from deliberately contrived wife-swapping. Although even among nudists the divorce rate is not exceptionally low, the majority of nudists subscribe to the old fashioned concept that marriage is a lifetime alignment—best oriented to success by a one-time commitment to its inviolable quality and assured of accrued benefits through loyalty shared through thick or thin. People who value their sanity usually subscribe to such a long-range commitment.

It is possible that *under the guise* of social nudism a sex club could come into existence which schemed to practice wife-swapping. Such an occurrence transpired in Louisiana several

All national nudist organizations declare that both husband and wife must become members, or else neither may join. This is simply because such groups "do not wish to be a party to divisive tactics within family matters." The movement has always been characterized basically as being a family enterprise.

McConville



years ago—and was smashed promptly, as it should have been. There is no way to stop the beginning effort at evil doing, but once begun and recognized as such there is then a great deal which can be done. The club in question lost its charter instantly, the authorities were cooperated with wholeheartedly by appropriate officers in the national nudist organization concerned and the entire matter was dealt with in local courts.

Such a betrayal of trust is much the same situation which confronts labor and fraternal organizations which discover that some local or lodge is violating its pledged purposes —for example, the Teamsters Union pension fund scandal of 1963-64 or the alleged embezzlement of funds from the Disabled American War Veterans in 1964. Similar occurrences happen in all types of religious denominations, educational institutions, financial establishments, medical foundations, etc. It is difficult to level sustained criticism at such occurrences after appropriate remedial action has been taken. But in spite of past disappointments over human frailties, we are all aware that human nature being what it is, there will assuredly be scandals in the future involving the clergy, educators, bank officials, medical doctors and other custodians of public and private trusts. And social nudism, too, has had and will have in the future its broken trusts—and often such failures will be aired in public.

Wife-swapping certainly comes under the category of such a betrayal of nudist ethics as codified by our publicly espoused organizational principles and standards. For regardless of how individual nudists feel about their own private sex life, the *joining* of a national nudist organization requires the pledging of loyalty to a prescribed code of behavior. People who accept the idea of nudism, i.e., the concept that human nudity is not synonomous with obscenity—yet who wish and reserve for themselves the right to engage in sexual practices which run counter to nationally declared standards—ought to refrain from even considering membership in such nudist organizations. As we have said so many times before, the national nudist organizations of today are fully occupied with the problem of making secure one basic idea: that the prevailing idea that the human body is obscene is morally bankrupt.

The September 1964 issue of *Sexology* magazine carried an article entitled, "Nudism: Sun or Sex," written by one Gail Dennis. The article,



Jack Murphy, Glen Eden Sun Club

Our author's "definite relationship between religion and the dignity of man" is clearly shown here at Glen Eden's Chapel in the Sage.

which left the categorical impression that nudist clubs are wife-swapping groups, had all the characteristics of hack writing—the usual sledge hammer implications protected at every turn by slight of word loopholes. The total impact of the article was so grossly misleading as to be valueless to any individual who might earnestly like to know something about social nudism or to learn the facts about some specific aspect of nudist life. It began with a mild though confused benevolence, proceeded to dwell on a picture of alleged wife-swapping within nudist ranks which no rank and file member has ever had to contend with and ended by declaring that the description furnished by the author may or may not be true and applicable to nudists generally.

After reading the Dennis' article and noting that the author was an ex-nudist from a southern camp, we could not help but wonder: could it be that anonymous Gail Dennis was a member of the sex club in Louisiana which was pounced upon by the local police authorities in full support of a national nudist organization? The punitive action taken in that case was and is organized nudism's answer to wife-swapping.

As with all sensational articles of the Dennis type, there existed enough support from legitimate quarters to lend to the article an element of plausibility. It was true, for example, that EDEN quarterly (number 16) contained both an editorial and article dealing with wife-swapping as it allegedly exists within the out-of-camp

(Continued on page 58)

It is possible that under the guise of social nudism a sex club could come into existence which schemed to practice wife-swapping, etc. Such an occurrence transpired in Louisiana several years ago.





It's those cute college boys in the next apartment building—they're having a "Come-as-you-are" party!

Harvey, you simply MUST stop sending me telegrams!

. . . and now we'd like YOU to attend OUR convention!

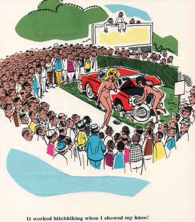


I think the opposite side of our lake is getting too commercialized!





Are you sure you're obeying ALL the park rules?



It worked hitchhiking when I showed my knee!



George DuBois—Glen Eden

We often wish our know-it-all detractors would just visit a recognized nudist club for a change—before giving out with the "true facts."

membership of one or more unnamed nudist clubs. The nudist editor made it plausible for Gail Dennis to create the figment that while "children, dubious newcomers and the elderly bask in innocence" elsewhere "daily indiscretions at the camp level alone would tax the most active imagination."

Her coupling of nudist costume parties with Roman orgies and the allegedly "bountiful" flow of liquor was just the type of blurriness of the facts which is calculated in sensational articles to titillate the uninformed reader, reinforce his fanciful imaginings, and make no pretense at putting the elements which make up the word description into their proper perspective.

Yes, nudists have costume parties—also barbecues, hay rides, art festivals, church services, dances and fiestas. Such activities follow very closely the seasonal calendar. Nudists have Halloween costume parties at Halloween; Christmas and New Year's dances during the Yule season; Hawaiian luaus and Mexican fiestas as the spirit moves them. Costuming may, and usually does, play an integral part of such festive occasions. That these parties, which amount to nothing more than the unfolding of a normal social life, are comparable to Roman orgies is a sick interpretation.

Notice further the author's presentation of the logical association of photography with alleged pornographic activities. Again we see the linking, for the benefit of the uninformed reader, of the reader's wildest imaginings about active pornography and dirty pictures and a projection of these elements into daily nudist life. Many nudists are, as the author suggests, avid photographers, but they are not as she blanketly states "notoriously avid." No nudist is allowed to freely wield a camera within a nudist park. Innumerable parks, perhaps well over half of all nudist parks, will not even permit photography by the rank and file member. The truly avid nudist photographers—if one may describe them as such—are, quite logically, those relatively few individuals who are professionals in the sense that they make a portion of their living recording bona fide nudist club activities for various nudist publications. And the restrictions under which even these nudist professionals must operate are spelled out in detail. For the author to have coupled the mental picture of clandestine sex parties with photographic blackmail and pawned this situation off on the unknowledgeable public as one of the evidences to support a charge of daily indescretions in nudist life was vicious. No rank and file nudist would recognize this fabrication as an element in his park life.

Again we ask, was Gail Dennis a member of that southern sex club which was smashed?

We are aware that wife-swapping is a growing phenomenon in certain segments of middle and upper class America. We have no reason to doubt that sex clubs exist. Perhaps they even have their own secret newsletters and membership lists. But such practices are not tolerated in the national nudist movement and Dennis' accusation that "to the best of my knowledge, there is not a nudist club devoid of such practices" simply indicates the low state of her best knowledge. The author is not even specific as to what practices are those which she attributes to every nudist club: is it wife-swapping, is it producing illegitimate offspring, is it pornographic photographic blackmail, is it incest? Again, the wording of the article has all those sensational qualities without any apparent responsibility to pinpoint exactly what it is that the author is allegedly describing.

Nudists aren't saints. The purpose of the nudist movement is not to beautify individuals who adhere to the basic nudist concept of human physical decency. But the day will never dawn in our lifetime when social nudism tolerates, much less capitulates to the concept of wife-swapping as an inconsequential practice among bona fide nudist association members. ●

Many nudists are, as the Dennis article suggests, avid photographers. They are certainly not "notoriously avid" however. After we took the editors of Sexology *to task over the Dennis piece, they graciously agreed to publish our side of the story. The article (also written by our author) should appear soon on the stands.*

Jim Hadley—Sunny Palms



"Guilty"

(continued from page 41)

personal history one agonizingly-long protest against the way God made us and then reach the pinnacle of self-justification by calling this nonsense true faith. Categorize as heresy the belief that what God created was essentially good and pure.

With these accomplishments behind you, you are ready to attack the nudists. After all, anybody who would parade around in the nude must be stupid or evil. And when the nudist adds to his "indignity" the affirmation that it is good to be nude, then the matter is no longer one of mental eccentricity but downright heresy and heresy must be stamped out! This is why antinudism must be quickly put on the emotional level of the religionist. It is the only way he knows how to live. The reasonable and rational approach is out because it too quickly exposes the poverty of logic of the antinudist. Keep it on an emotional level. Trying to argue with such folly is fruitless for what reason doesn't put in a man, reason cannot take out.

The religionist who is more concerned about a tight little orthodoxy than a practical application of his faith is doubly offended by the nudist. The nudist not only flies directly into the face of acceptable definition of sin, but he doesn't even feel guilty about it.

Why don't nudists feel guilt about their exposure? They are calling attention to their fleshliness in such a blatant manner and they are also downright evangelistic about their approach—always trying to add to their numbers and strengthen the movement with new members. Don't the nudists have any sense of shame?

The rest of society has to go around in one grand exercise in self-justification; censoring any and all mentions of the human body except for reluctant concessions made in the fields of medicine and art. In the meantime, some pulpits breathe fire about fashions and completely overlook the fact that fashions are always less important than the needs of the person who wears or discards them. The law fights for every opportunity to prosecute the "flesh faddist," forgetting that the law is a servant, not a master of men. Why is the protest so strong and so widespread?

Whenever a person has to spend such a high percentage of energy defending the status quo, one wonders what he is trying to hide or protect. It is obvious the nudists are not trying to hide anything and they are supposed to be the guilty ones. Yet despite all the involved paraphernalia society brings to bear to make the lot of the nudist unbearable, the nudists flourish and don't show any signs of collapsing in an emotional burst of recrimination.

The nudist emphasis on the body, its naturalness and inherent beauty is not the only challenge to orthodox conformity. The shedding of clothes is the espousal of a very "un-American" doctrine. The American "way of life" for some is a sanctification of acquisition of possessions and success turns out to be equal to accumulation. We admire and envy the rich man—we dismiss the poverty-stricken as wasteful, slothful or without any initiative. We might even decide they are without personal wealth because of some sinister power of government (depending upon our politics). At any rate, any challenge to the acceptability of acquiring personal possessions as a prime goal is a direct attack on the social standards of the day and must, like all heresies, be blotted out without allowing a single exception.

Again the nudist stands like a barrier across the road to materialistically-oriented prosperity. The nudist lays aside the trappings of personal wealth, symbolized by clothes, and our way of life faces another subterranean threat. Nudists just must be communist. They are obviously subversive. Their gatherings wipe out all class distinctions and we all rely on class distinctions as our favorite way of determining the value of a man. First-name fellowship goes even further as titles and ranks are dispensed with and the person is accepted on the basis of his humanity and not his property or social achievement.

In America we scoff at the European preoccupation with royalty. We have merely substituted a royalty determined by the bank account. The wealthy have their annual time of "showing off" for the community as they introduce their debutante daughters to society and the bigger and more costly the show, the more valuable they must be to society. And the covetous masses prolong this by fawning all over the rich.

It is hard to maintain all this in the face of the humble Nazarene who didn't hesitate to doff his clothing at his baptism or at the Last Supper and who had no material possessions—he didn't even have a place to lay his head. So how do we—how can we justify our material wealth? By making religion irrelevant to our way of life and in fact, making our way of life our religion. We sing about the old-time religion and say it is good enough for me. We preserve yesterday's traditions without question or reason. We build churches to look like the architecture of a long-dead past. In short, we so mix-up our religion with our desires that anybody who attempts to separate the two is headed for big trouble. Being called a communist becomes the lesser threat by comparison.

No wonder the nudist finds it so hard to be socially acceptable. He is, by example, directly flaying a national morality that equates goodness with the acquisition of property, yet finding it difficult to fit this into the previous picture of the evil of the material. So the antinudist talks out of both sides of his pseudo-reverent mouth and tries to enjoy the fruits of his labors as proof of his personal salvation.

The nudists don't even grant him one iota of relief by turning out to be evil people. They include all professions and religions and it is hard to bring off a prosecution of these good people, even though they are naked.

For the time being, major attention is turned elsewhere—the racial conflict—the communist conspiracy—the threat of nuclear holocaust. When the nudist does get into the news, he is ridiculed for his nonconformity and this is considered enough proof of the validity of the antinudist position. If there is a lull in other world tensions, watch for a renewal of persecution. When one is in a vulnerable position, he can't stand to be left exposed—he must draw attention to the sins, real and imagined, of others. Then he doesn't have to cope with his own. This is an old dodge and man hasn't yet outgrown it.

Nudists are obviously performing a real public service. They are serving as the occasional brunt of the nonnudist conscience and making it possible for the clothed censor to live with himself.

As nudism matures as a movement, it will increasingly realize that it is dealing with an irrational religion that has done some fancy footwork to try to put the shoe of guilt on another foot. Fortunately, the nudist seldom wears even shoes. Let's hope he continues to resist the temptation to be the scapegoat for the sins of the majority. Salvation is not found in the denial of the flesh in which is housed the image of God—nor is salvation found in the obtaining, holding and using of personal property. Salvation or wholeness lies in the direction of total acceptance and use of the tools with which we have to work and foremost among these is the physical. "And the word became flesh and dwelt among us, full of grace and truth." No wonder the nudists don't feel guilty—they don't have to fight with God from the beginning. The rest start the battle with God on his very first premise . . . and it's a long, hot war . . . especially when you have to wear clothes.

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Letters to the Editor

Dear Sirs:

As potential members in your nudist ideals and organizations, I have a question I would have you answer for me, please.

The Eden Special Edition just released and well read by us—raised a hue and cry as to the difference in real nudist magazines and mere "girly" rags. I can understand your problems, but here is something I don't understand. The repetition of photographs and models in yours and other magazines. For instance—

A woman by the name of Sara appears in your Eden on page 19—full color and I have before me now 10 more so-called nudist mags with her photo appearing in *all* of them. Some of these mags are listed in your Eden as "offensive" and not the real thing—to wit—*Urban Nudist*, Vol. 15, 16, 17—*Nude Living*, No. 23, 25, 28 and Calendar—*Arcadia* No. 3—*Nude Look* No. 7, *Sun Era* No. 16 and the *Nudist Week* Calendar. Several more, I won't mention here. Now, if this woman is a member of your real nudist movement, why is she posing for all the mags from so-called different camps all over the country and England?

I don't understand either, why you show a supposedly "recent" picture on page 59, when that same picture appeared in the *Nudist Leader* in September of 1961.

These and the familiar faces of several of the "models" appearing in various "Books" keeps a small doubt in our minds as to what is "on the level" nudist information and what isn't.

I am quite sincere in asking for an explanation as we are both interested in the true nudist movement. We haven't joined a camp yet as we want to clear up these things in our minds first. I think you can understand our hesitancy with all the inconsistent publications out now.

Would appreciate a personal answer if you don't mind.

Thank you very much.

Mr. and Mrs. T.
Corpus Christi, Texas

See page 20, EDEN 21

"It seems as though you never know where your pictures will be published once you've signed a release. I'm a nudist. My husband

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MICHAEL LEONARD

has been a nudist for thirty years—since he was four years old. Our children have been raised in nudism. We love our way of life. In past years I have posed for nudist photographers, and so have my husband and the children. There was a time when we knew the photographers and we knew that the publishers were nudists who honestly sought to promote nudism. Today, well, I guess there are over fifty so-called nudist magazines on the newsstands. And a lot of them are put out by men who also print girlie magazines. And, really, to look at those magazines, you can't tell the difference between the girlie magazines and the phony nudist magazines."

"But why have you cancelled all of your releases?" I queried.

"It's just as I've said," she replied. "I'd be afraid to find out where my pictures might appear. One supposed nudist photographer that took a lot of pictures of me was also selling his work to the girlies. When I learned of his activities, I cancelled my releases with him. If my releases were still valid, the photographer—who is currently working full time for a girlie publisher—would be using my pictures . . . and not for the promotion of nudism, believe me." — Editors



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Eden Editor
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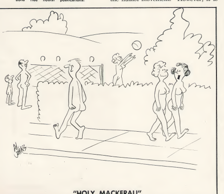
Dear Sir:

Seldom is anything accomplished when two nudist camp operators use the magazine medium in their disagreement over policy, and continuing the controversy lends little dignity to the nudist movement. However, it is difficult to stand by without a rebuttal when inconsistencies are so evident.

In the March edition of *Sunbather*, Alois Knapp challenges the integrity of anyone using a nom de plume. The reason the article was written under the pseudonym "Warren Brown" was carefully explained in the first paragraph of "A Camp Owner Speaks Out on Integration." But as always, with those promoting a "cause," Mr. Knapp shows inconsistency in not questioning the school teacher, Cec Cinder, for using an anonymous name. Mr. Cinder shields the fact he and his family are practicing social nudists, but nevertheless appoints himself as the clarion of our nudist philosophy even though he has not one red cent invested in nudism other than his annual membership fee.

I have been a nudist for many years, have operated a nudist club since 1957. And further, I will be glad to "stand up-and be counted" if Alois Knapp can prevail upon Cec Cinder to write articles under his real name. Having already been pretty well known as a nudist, I may have less to lose than Mr. Cinder should we mutually reveal our identities. However, Alois' inconsistency of pointing up the shortcomings of the nudist camp operator who is in disagreement with him while on the other hand completely ignoring the deficiencies of those who are aligned on his side of the argument, has now become a matter of principle with me.

SUNcerely,
Warren Brown



"HOLY MACKERAL!"

February 1, 1965
Elkhart, Indiana

Eden Magazine
P.O. Box 7069
Spokane, Washington

Dear Mr. Packwood,

I wanted to sit down and drop you a few lines, and compliment you on your creation of "Evie." I like your cartoons very much, and also your other art work—which I saw for the first time in *Eden* 19. I like your style very much in both lines, and hope that you continue to draw.

Mr. Packwood, I don't know what happens to the cartoons and illustrations after the magazines are printed, but if they are thrown away or destroyed, etc., do you think it would be at all possible for me to get a couple to keep?

I hope to hear from your soon, and I would like to ask a few more questions if I may. Do you use models or just create? Is Evie hard to draw? How long have you been an artist?

Well, enough, I guess. I know that you must be a very busy person so I shall close.

Yours,
s/ David T.

Dear Eden Editor:

I'd like to extend my compliments to you on the 19th issue of "Eden." It was the best yet and it reinforced my belief that "Eden" is the best nudist publication on the market.

Though surprised, I was glad to see that the artists finally discovered that males have genitals. Now I expect little Evie to reach the age of puberty in the future. Seriously though, I don't see why she should be "shaved," when everyone else is "au naturel."

There's one other beef I have. Though I've been to many camps on many occasions I've yet to see so many exceptionally beautiful young ladies as there are depicted in nudist magazines. Eden is not the worst in this respect but it's not the best either. Personally, I'd like to see more of real nudists in true nudist surroundings, like those on pages 23, 46 and 48. Being an amateur photog I know how hard it is to get good photos and I understand your plight somewhat. Maybe I'm wrong but I think noncandid snaps of models rather than nudists hurt the cause.

Now the real "meat" of the 19th edition of Eden! Some of the articles about the single male stirred my dander but over all they were not too opinionated. At least not in my opinion! I'm a single male and I've been a member of the ASA and of a southern California club for some time so I'm not an absolute stranger to nudism. I know I had a very trying experience in being admitted to membership in a club. I don't regret that, but to the contrary, I feel it made me more appreciative of the benefits of nudism and club affiliation. In most instances I don't believe that standards of acceptance are a problem with the single. Granted, a few undesirables may apply but on the whole most of the singles I know are decent, upstanding citizens. As to the quota basis for admittance I feel that some clubs are cheating themselves. They need work done and new ideas and motivation, but do you see a bunch of married guys out slaving away on their visits

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19 . . . . John Hand, Calyptus Grove
22 . . . . Tony Hillery, Forest City Lodge
31 . . . . Don Courtney, Soap Lake
34-35 . . . . Don Courtney, Soap Lake
38 . . . . Hieronymus Bosch
47 . . . . John Hand, Calyptus Grove
50 . . . . Pete Loeber, Lake Como
Inside back cover . . . . Staff, Oakleaf Ranch
Back cover: Brilliant autumn-tinted huckleberry foliage adds to the beauty of this scene of mountain splendor in the Cascade Mountains of Northern Washington. Photo by Ray Atkeson.



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to camp? They're usually so beat they just have to relax. Definitely, controls on single male membership is needed, and in my mind the quota system is the most feasible method of control, but in many quota systems the numerical ratios are so tight that the clubs cheat themselves. A blanket policy set by the ASA wouldn't work so I guess the burden of this problem will have to rest on the individual camp directors.

Being an engineer I naturally tend to look for new and different answers to old questions. Have you considered that the single male problem may be a single female problem rather than a single male problem? I'm not so naive as to think this idea is original but a surplus of one may be a shortage of another. If there were plenty of single female members then there'd be no single male problem. How do you persuade a woman to be a nudist? I know this is a real problem with me. If I'd been able to persuade my best girl friend to attend camp with me, I would have had no admission problems. I've talked it over with her time and again. She envies my good health and nice tan but says she'll never be a nudist. When she gets out of school we may hear wedding bells and then on weekends the noise will start. Maybe you can give me some idea on how to convert her. Maybe a good (nonillustrated) book on nudist principles would open her mind.

Maybe you'll take up the single female problem in a future issue of Eden. [Editor's note: We did. See *Eden* 20.]

In reply to Jack Murphy's question in the last paragraph of his article, how many single men would go to an all-male dance? There's only one catch, you can get a femme to go dancing a lot easier than you can persuade her to become a social nudist.

Sincerely yours,
/s/ Nick C.

Eden Editorial Department
Box 7069
Spokane, Wash. 99209

Dear Sir:

Several weeks ago, I purchased your No. 18 issue and read with great relish the article "Nudism—The Soul's Mirror" by Beverly H. Bowles. Although I am not a practicing nudist, I would be if it weren't for my wife who just won't let herself be convinced that there is any good about the nudist movement. In fact, she so strongly feels that there is nothing good about it that she will not even read any nudist publications or literature to even get an insight into the organization.

She doesn't see any point in letting anyone look at her nude body, let

alone another man besides her husband. If her body was unattractive or she was flat-chested, I could understand her viewpoint, but the fact is that she has a very nicely proportioned figure that no woman should be ashamed of. I have managed on several occasions to get her to sleep in the nude, which she did for several weeks but she won't venture out of the bedroom for fear one of the children will see her and be embarrassed. She has even told me that she is not interested in the children knowing anything about nudism. So you see, I have quite a problem but am determined to win her over to nudism. Any suggestions that you might have to offer would certainly be appreciated.

If I might be permitted, I'd like to comment briefly on the letter from J.M.D. wherein he mentions that he feels it is ridiculous for certain clubs not to permit any sort of physical contact, etc. I for one disagree with his viewpoint for this reason: it is a pretty well known fact that the body is a completely unlimited erotogenic zone. And even the lightest touch of male body against female body is apt to set into operation a build-up of erotic sensations that are almost impossible to control unless both parties exercise the greatest control. However, I may be completely wrong on what I've just said. I, unlike J.M.D., have had a recent opportunity to visit for several hours at a nudist camp in Florida, and was pleasantly surprised at the lack of sexual stimulation I had thought might exist in such surroundings.

Let me hear from you further and if you can help me in any way to convince my wife that the nudist way of life is altogether fitting and proper for her and our children, I'll be forever grateful to you. I am convinced myself, the one visit alone convinced me. It's something that grows on you, once you've "got your feet wet" you want more of the same and a closer association with people of like belief.

These past two weeks, I've been away from my family since I was transferred to a new job in Oklahoma City. They are still in Mobile, Alabama, trying to sell our house there and will follow me to Oklahoma City as soon as they dispose of the house. Meanwhile, I have been practicing indoor nudism in my room and using a sunlamp to acquire a new suntan in the event I can convince my family to take up nudism.

Let me hear from you. Until then, I remain, naturally,

/s/ Paul E.
Oklahoma City, Okla.

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Please mention you saw the listing in this magazine when writing to a club

Lake Como —Michael Leonard

The names and locations of over 100 nudist clubs are listed below. To contact one or more of them, write a letter to the Directory Editor, P.O. Box 7069, Spokane, Wash. 99209. Give some information about yourself and your family. State whether you are married or single, and if married, whether or not your spouse shares your interest. Mention your previous experience in nudism, if any, and anything else you feel will interest the club leader. Our Directory Editor will forward your letter to the leaders of clubs in your area and they will contact you.

ALASKA

Auroratans .... Anchorage

ARIZONA

Shangri-La Guest Ranch .... Phoenix

ARKANSAS

Oz' Arkansans .... Fort Smith

CALIFORNIA

Acacia Club .... Los Angeles
Air-A-Tans .... Fullerton
California Solar Bares .... Los Angeles
Calyptus Grove .... Clovis
Desert Garden Ranch .... Palm Springs
Glen Eden Sun Club .... Corona
Hidden Valley Ranch .... Homeland
Laguna del Sol .... Sacramento
Lupin Lodge .... Los Gatos
McConville .... Elsinore
Oakdale Guest Ranch .... San Bernardino
Oakleaf Ranch .... Wilton
Olive Dell Ranch .... Colton
Olympians .... Lakewood
Pacificans .... Burbank
Samagatuma Club .... San Diego
Sanrobles, Inc. .... Oakland
Sequoians, Inc. .... Castro Valley
Sol-O-Tans .... Campbell
Sundial Club .... Los Angeles
Sun Island Club .... El Cajon
Sycamore Valley Ranch .... Elsinore

CANADA

East Haven Sun Club .... Montreal, Que.
Havatan Club .... Saskatoon, Sask.
Kamtans Club .... Vancouver, B.C.
Lakesun Club .... Kingston, Ont.
London Sun Club .... Belmont, Ont.
Norhaven .... North Bay, Ont.
Olympus .... Dunville, Ont.
Silvasun .... Ottawa, Ont.
Sol-Sante .... Victoria, B.C.
Sunny Chinooks .... Calgary, Alta.
Sunny Glades .... Bothwell, Ont.
Sunny Trails .... Vancouver, B.C.
Sun Valley Gardens .... Fenwick, Ont.
Toronto Gymnosophical Society .... Toronto, Ont.
Van Tans .... Vancouver, B.C.

COLORADO

Lazy Bear Ranch .... Kremmling
Mountain Air Ranch .... Littleton

CONNECTICUT

Solair Recreation League .... Southbridge, Mass.

DELEWARE

Sunny Bares Travel Club .... Philadelphia, Pa.

FLORIDA

Coral Lake Health Resort .... Hollywood
Flamingo Country Club .... Delray Beach
Chin-Ka-Pin Ranch .... Jacksonville
Cypress Cove .... Kissimmee
Florida Naturist Park .... Clearwater
Free Sunshine Beach .... Tampa
KoKana Social Club .... Cocoa Beach
Lake Como Club .... Tampa
Sanscio Acres Club .... Lutz
Spartans of Tropical Gardens .... North Miami Beach
Sunnyana .... Davenport
Sunny Circle Ranch .... Palm City
Sunny Palms Lodge .... Homestead
Sunny Sands Resort .... Daytona Beach

GEORGIA

Georgiana Country Club .... Sunny Side
Sunair Health Club .... Augusta

IDAHO

Paradise Valley .... Boise

ILLINOIS

Hidden Valley Club .... Mundelein
Tropicana Nudist Society .... Chicago
Wood-Land Acres .... Geneseo

INDIANA

Fern Hills Club .... Bloomington
Lake O' the Woods Club .... Valparasio
Ponderosa .... Roselawn
San Ridge Club .... Roselawn
Sunny Haven .... Mishawaka
Sunshower Club .... Richmond
Zoro Nature Park .... Roselawn

IOWA

La Delle Park .... Klemme

KANSAS

Echo Valley .... Tonganoxie
Kan-Tan Club .... Topeka
Sandy Lane Club .... Newton
Sycamore Hollow .... Lawrence

LOUISIANA

LaPines Ranch .... New Orleans

MAINE

Hilltop Farms Sun Club .... Gray

MARYLAND

Maryland Health Society, Inc. .... Davidsonville
Pen-Mar Club .... Cumberland
Pine Tree Associates .... Crownsville

MASSACHUSETTS

Birch Acres .... Hancock
Laurel Acres .... Wales
Sandy Terraces Associates .... Hyannis
Solair Recreation League .... Southbridge
Stoney Acres .... New Bedford

MICHIGAN

Shagbark Hollow Park .... Clinton
Bearskins Club .... Saginaw
Forest Hills .... Saranac
Silver Hill Club .... Mears
Sunshine Gardens Resort .... Battle Creek
Whispering Oaks .... Oxford

MINNESOTA

Avatan, Inc. .... Minneapolis
Oakwood Club .... Minneapolis

MISSOURI

Cedar Crest Ranch .... Springfield
Forty Acre Club .... St. Louis
Hickory Hollow Sun Club .... Joplin

NEW HAMPSHIRE

Sherwood Forest Club .... Durham

NEW JERSEY

Pine Forest Club .... Mays Landing
American Gymnosophical Association .... Newfoundland
Camp Goodland .... Hackettstown
Circle-H Ranch .... Clinton
Rock Lodge Club .... Stockholm
Sky Farm, Inc. .... Plainfield
Sunny Heights Lodge .... Clarksburg
Sunshine Park, Inc. .... Mays Landing

NEW MEXICO

Yucca Naturist Club .... Albuquerque

NEW YORK

Paradise Acres .... Batavia
Empire Haven .... Moravia
Indian Lakes Estates .... Binghampton
Nypenns .... Binghamton
Pine Lodge .... Naples

NORTH CAROLINA

Sunny Bares Travel Club .... Philadelphia, Pa.

OHIO

Blue Jay Farm .... Cleveland
Tri-State Country Club .... Cincinnati
Alpine Lodge .... Elyria
The Bruins .... Whitehouse
Buckeye Health Society .... Millersburg
Green Valley Outing Club .... Akron
Sunset Health Lodge .... Niles
Sunshower Country Club .... Dayton

OKLAHOMA

Tanokie Club .... Tulsa

OREGON

Restful Haven Health Club .... Portland
Siskiyou Fraternity .... Medford
Squaw Mountain Ranch .... Portland
White Oak Lodge .... Medford
Willamettans, Inc. .... Eugene

PENNSYLVANIA

Halcyon Outdoor Club .... Evans City
Oak-Land Park .... Susquehanna
Penn-Sylvan Health Society .... Mohnton
Sunny Bares Travel Club .... Philadelphia
Sunny Rest Lodge .... Palmerton
Tall Oak Lodge .... Denver
White Thorn Lodge .... Rochester

TEXAS

Sahnoans .... Austin
Sun Rangers .... Grand Prairie

VERMONT

Forest City Lodge .... St. Albans

VIRGINIA

Buck's-Kin Lodge .... Winchester
Jasmine Acres .... Norfolk

WASHINGTON

Sunshine Country Club .... Spokane
Cobblestone Suntanners .... Bremerton
Forest Murmurs .... Silverdale
Fraternity Snoqualmie .... Seattle
Lake Associates .... Seattle
Sunshine Forest Club .... Spokane
Sunway Society .... Spokane

WEST VIRGINIA

Wevatan Club .... Charleston

WISCONSIN

The Four Bares .... Milwaukee
The Running Bares .... Burlington
Valleyview Club .... Cambridge

*Our aim is to keep the addresses in this directory current at all times. Following this policy, we have not included numbered clubs, or clubs which receive their correspondence through their respective national organizations. Any of these clubs desiring a free listing herein should contact the publisher.

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